

THE
FOUR LEADING DOCTRINES
OF
THE NEW CHURCH.

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THE
FOUR LEADING DOCTRINES

OF

THE NEW CHURCH,

SIGNIFIED BY THE NEW JERUSALEM IN THE REVELATION:

BEING THOSE RESPECTING

THE LORD; THE SACRED SCRIPTURE; FAITH; AND LIFE.

BY EMANUEL SWEDENBORG.

WITH AN INTRODUCTORY PREFACE, AND AN ACCOUNT OF THE AUTHOR.



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PREFACE,

DESIGNED AS

A GENERAL INTRODUCTION TO THE WRITINGS OF EMANUEL
SWEDENBORG;

WITH AN ACCOUNT OF THE AUTHOR.

THE public is here presented with the Doctrines of the New Church of the Lord, signified by the New Jerusalem in the Revelation (ch. xxi.), on the four leading subjects of all theological doctrine, the Lord, the Holy Scriptures, Faith, and Life; as drawn from the Word of God, under, as is believed, peculiar divine illumination, by the celebrated Emanuel Swedenborg. Respecting this eminent servant of the Lord, great misrepresentations have gone abroad, and have produced, in the minds of many, most false and injurious impressions, in regard both to him and to his writings. They, however, who have only heard him spoken of as the deluded visionary and bewildered enthusiast, will be not a little surprised on the perusal of the following work. Instead of visionary statements and enthusiastic flights, will here be found the words of truth and soberness, under their most legitimate stamp: doctrines deduced in the clearest manner from the literal sense of the Word of God, arranged, as to their various particulars, in the most lucid order, and supported by the strongest rational considerations. Let this work be perused with candour, and with the attention and devout seriousness which the subjects treated of demand, and which the mode of treatment merits; and it is thought the reader must be disposed to admit, both that the doctrines which it delivers are truly the doctrines of the Word of God, and that the illumination by which they are so convincingly deduced from that source must have proceeded from its Divine Author. Let it then be seriously considered, whether a writer who was thus, on the most vital points of Christian doctrine, the organ of the dictates of truth, could, on other parts of the same general system, be the victim of the illusions of error.

There are various considerations, which, if duly reflected on, would establish the claims of this writer to the attention of the Christian world. It is generally admitted among Christians, that the prophecies of Scripture do lead to the expectation of a glorious state of the church on earth—a state in which she shall be glorious for the clearness of her

doctrinal views and for the purity of her practice—beyond anything which has hitherto been witnessed. Many commentators have seen, that such a state of the church is what is prefigured by the description of the *New Jerusalem*, in the Revelation, which is said to “come down from God out of heaven” (ch. xxi. 2, 10), and to be “the tabernacle of God with men” (ver. 3). This is the view of the meaning of that prophecy taken by Swedenborg, and which is demonstrated by him with great force of reasoning and the most conclusive Scripture testimony. If this be the true view of the subject, and if Scripture does indeed deliver the oracles of truth, this New Jerusalem—this new and improved form of the Christian Church—*must begin to be manifested at some time or other*. The predictions respecting it cannot be allowed, by their Divine Author, to remain a dead letter for ever; *at some time or other they must be accomplished*. And what times have ever yet arrived, at which their accomplishment might so reasonably be considered to be about to commence, as the times now present? A longer period has already elapsed since the first foundation of the Christian Religion, than has intervened between the first communication of any former dispensation of divine things to man and its modification by a succeeding one. Neither the Antediluvian Church, nor the Noetic, nor the Israelitic, lasted so many centuries as has the Christian Church already. If then a new modification of this is ever to appear,—if a New Jerusalem is ever to form the tabernacle of God with men,—the present age, as the probable era of its commencement, cannot be objected against on the plea of immaturity. If, also, it is reasonable to suppose that such an era would be marked by extraordinary signs, no era, assuredly, was ever more decidedly so marked than the present. For a long period, which does not seem yet to have entirely closed, the judgments of heaven have been abroad in the earth, in a more distinguished and more universal manner than has marked any former age since the establishment of the Christian Church. The whole political and moral aspect of almost every country on the face of the globe, and particularly of every country where Christians have had influence, has been surprisingly transformed; and even the human mind itself, throughout, as far as is known, all the great families of man, has undergone a most conspicuous change. Is it not reasonable to suppose, that these wonderful occurrences may have been in part overruled, and in part produced, by the immediate agency of Divine Providence, with reference to the accomplishment of its purposes of mercy, in the establishment of the new dispensation of genuine Christianity predicted under the figure of the New Jerusalem?—that judgments are proceeding to remove obstructions out of the way, and that beneficial influences also are in operation to prepare for its reception? Most assuredly, the most decided opposer of the doctrines now proposed as those of the New Jerusalem, cannot deny, that if a New Jerusalem is ever to appear in the form of a New Church among men, no times wearing more of the character which may reasonably be expected to mark the era of its commencement have ever yet been known, and none can be reasonably looked for hereafter in which that character shall be more strikingly displayed.

There is much then which gives an antecedent probability to the opinion, that, as the predictions relative to the new state of the Lord's

Church among mankind of which the New Jerusalem is a figure must be fulfilled at some time or other, the present is actually the time appointed by Infinite Wisdom and Goodness for that purpose. But whenever the time should arrive, it is undeniably certain, that some individual or other of the human race must be enlightened to make it known. Whenever the superior clearness of doctrinal views, introductory to superior purity of practice, which, as all commentators admit, is at some period to constitute the pre-eminent glory of the Church, should be communicated to bless her members, it is obviously indispensable, that some individual or other of the human race should receive the illumination necessary to introduce it. Some instrument or other, peculiarly enlightened, must be raised up for the purpose. If then it is not unreasonable to suppose that the present may be the time in which the church, or state of the church, represented by the New Jerusalem, is to commence, there is no absurdity in supposing that such an instrument for communicating her doctrines may already have appeared. The illustrious Swedenborg is believed by many to have stood in this capacity. He most solemnly affirms it in various parts of his writings: is there any improbability in the belief, that he *may* have been the instrument which some man *must* be? A man who makes such an assertion either believes it himself, or he does not. He who can make such an assertion without believing it himself, must be a supremely wicked impostor. But it is impossible to entertain such a suspicion in regard to Swedenborg: not only is there the most abundant external testimony to the innocence and sincerity of his character, but these are obvious from the whole of his writings themselves; which not only exhibit throughout the purest sentiments, but breathe in every line the writer's own entire conviction of the truth of what he says. In the assertion then which we are noticing, he only advanced, what he most entirely believed. He who thus makes such an assertion, must either be completely deluded, or the assertion must be true. But it will be impossible for any one who reads with attention the following work, to imagine that its writer was the victim of delusion. Not only are the views of truth which it exhibits so elevated and clear in themselves as to recommend their own excellence to every lover of truth for its own sake, independently of all reasoning; but, as intimated above, the method in which they are arranged, the Scripture proofs by which they are supported, and the rational arguments by which they are illustrated, are all of so superior an order, as to evince in the writer the highest perfection of the rational faculties, and to render ridiculous in regard to him the imputation of self-delusion. There remains no other alternative, but that his assertion is true,—that the doctrines here delivered as those of the New Jerusalem, are really the doctrines of the New Jerusalem of prophecy,—rays of that glorious light, which, as is generally believed, was eventually to shine in the renewed Christian Church.

All the other works of this illustrious author will be found equally rational, when considered apart from prejudice, and as the compositions of a man who had been specially enlightened to communicate the discoveries of Divine Truth necessary to be made at the commencement of the New Jerusalem.

His theological writings may be divided into four general classes, a

slight notice of the character of each of which may be acceptable to those readers to whom the subject is new.

As the present is a purely doctrinal work, we will consider the class to which it belongs as constituting the first. To this class, then, appertain, 1. The small volume *On the New Jerusalem and its Heavenly Doctrine*; which is, equally with this, a purely doctrinal work, but embracing a greater variety of subjects, and treating them with much greater brevity. 2. The present work is the next of the Author's publications of the same character. 3. In the *Brief Exposition of the Doctrine of the New Church*, intended as an introduction to the work next mentioned, the doctrines generally admitted both among Romanists and Protestants are contrasted with those of the New Church, and their fallacies pointed out, in a very powerful and striking manner. 4. His last work, the *True Christian Religion, or Universal Theology of the New Church signified by the New Jerusalem in the Revelation*, is, as its title implies, a complete Body of Divinity: it therefore embraces all the subjects which are treated of in the present work, with many others, all which are elucidated at considerable length. That work, however, does not supersede the use of this: for the doctrines delivered here, with the exception of that on the Sacred Scripture, are treated in this in quite a different manner from that in which they are presented in the *True Christian Religion*, though with the utmost harmony in the results. But the present work is peculiarly adapted for the use of persons, who wish, within a moderate compass, to possess a clear delineation of the doctrines presented as those of the New Jerusalem: the subjects which it embraces are entered into with sufficient fulness to give the reader the most ample satisfaction in regard to their truth; and they are of such cardinal importance, as to afford an ample insight into the nature of the whole system. Doctrinal points, also, are necessarily occasionally discussed, and sometimes largely, in all his other publications.

The next and most extensive class of our Author's works, is formed by those which are devoted to the exposition of the Scriptures, according to the principles explained in the *Doctrine of the Sacred Scripture*, which constitutes a part of the present work. Of these there are three: the *Arcana Cælestia*, which is an exposition, according to the spiritual sense, of the books of Genesis and Exodus; and two works (one of them a posthumous publication) on the *Apocalypse*.

A third class of our Author's writings consists of works which are not strictly upon doctrinal subjects, nor yet directly expository of the Scriptures; but which treat of important questions in sacred metaphysics and morals. To this class belong, 1. The volume on the *Divine Love and Wisdom*; 2. That on the *Divine Providence*; 3. The work on *Conjugal Love*; and, 4. The tract on the *Intercourse between the Soul and the Body*.

The fourth and last class of the writings of Swedenborg contains those in which he describes the nature of the life after death, and the state of man in the eternal world. It is from a misrepresentation of his writings of this class that Swedenborg is so often spoken of as a mere visionary and enthusiast; though if the terms, *visionary* and *enthusiast*, mean a person who dreams of things which have no real existence, and is carried away by the mere force of his imagination; a

more false imputation was never thrown on the character of any one, than by the application of such epithets to the always calm and rational Swedenborg. Heaven and hell are doubtless real existences, howsoever defective may be our notions of their nature: and, most assuredly, nothing can with more reason be expected, than, when the superior light should be vouchsafed which Scripture teaches us was to accompany the dispensation of the New Jerusalem, of which it is said that "the glory of God did *lighten* it, and the Lamb is the *light* thereof" (Rev. xxi. 23), and "there shall be *no night* there" (ch. xxii. 5),—no intellectual darkness and lack of knowledge,—that then the darkness which is generally allowed to prevail among Christians, in regard to the state of man in eternity, should be removed, and some clear and satisfactory knowledge respecting it should be supplied. When Dr. Johnson was once told of a certain person, who published a visionary work, in which he stated, that, like the Apostle Paul, he had been "caught up to the third heaven," and had had "abundance of revelations," the witty dogmatist replied, That he would have been more like the Apostle had he kept his revelations to himself. And this was a just observation. Had the Divine Wisdom seen that any specific information respecting the nature of heaven and hell, and man's state after death in general, would have been conducive to the welfare of mankind under the Christian dispensation, in that form of it founded by the Apostles, the Apostle Paul would doubtless have been permitted to communicate the knowledge which had been imparted to himself. But this objection does not lie against the knowledge of the subject communicated in the writings of Swedenborg, if to him it was really granted, as we have seen there is so much reason for concluding, to be the organ of imparting the knowledge necessary for the Christian Church under the new dispensation of it predicated by the symbol of a New Jerusalem. It would be strange indeed, if, amid the beams of light which are promised under this dispensation, not a ray should be afforded to chase away the dreary gloom which everywhere prevails, beyond its precincts, in regard to the state of man after death,—if, in the glorious state under which it is generally believed that Christianity should at length appear on earth, no specific knowledge should even then be afforded respecting the nature of heaven and hell. It is then in strict conformity with the most reasonable expectations, that Swedenborg should have been enabled to clear up this matter also; and to reject the information communicated through him because it was not communicated through the Apostles, would be just as reasonable, as to reject the knowledge imparted through the Apostles because it was not as plainly revealed through Moses and the prophets. But his writings on this subject form much the smallest of the four classes into which we have divided his works. His treatise on *Heaven and Hell*, and that on *the Last Judgment*, are the only distinct and original works which properly belong to it (for that on *the Earths in the Universe* is a mere republication of the appendixes to some of the chapters of the *Arcana Cœlestia*); but many particulars which come under the same description are given in appendixes to the chapters of the *Arcana Cœlestia* and the *Apocalypse Revealed*, among his expository works, of the *Conjugal Love*, among his metaphysical and moral works, and of the *True Christian Religion*, among his doctrinal works. In the work which follows there is very little of the kind:

a few, and but a few, and those short notices, of things made known to the Author by his communication with the spiritual world, are incidentally introduced by way of illustration.

The readers of this work, who may not have had any previous knowledge of the Author, will naturally be desirous to possess some information respecting his station in life and personal character. This wish may be gratified by a perusal of the prefaces to those of his works which were first published in English; viz., the little work on the *Intercourse between the Soul and the Body*, the treatise on *Heaven and Hell*, and the *True Christian Religion*: in which also, together with the prefaces to the *Arcana Cælestia* and to the *Apocalypse Revealed*, are contained very satisfactory vindications of his leading sentiments.* But not to make it absolutely necessary for the purchasers of this volume to consult other works for information respecting the Author, we will here add a document of the very first authority, which gives a detailed view of his whole life and writings, including a list of those works by which he had gained a distinguished reputation as a philosopher, before, in the fifty-sixth year of his age, he received that particular illumination, which caused him, during the remaining twenty-nine years of his life, to employ his pen exclusively on spiritual subjects. The document alluded to is a discourse delivered in honour of his memory before the Royal Academy of Sciences of Stockholm. The mere circumstance that such a discourse was delivered, is alone a sufficient proof that the subject of it was a man of high respectability. Having been pronounced by a natural philosopher in an assembly of natural philosophers, it necessarily speaks slightly of his theological pursuits. By the majority of such persons, the turn which his mind had taken for so great a portion of his life must have been regarded as a weakness. Whatever might be the private sentiments of the Orator, this would oblige him to speak of this subject in a manner suitable to the taste of his hearers. But, notwithstanding this, as they must think, flaw in his character, that he still retained to the last so high a place in their esteem as the whole discourse evinces that he did, is a fact which must raise him high indeed in the estimation of every impartial inquirer. Thus when due allowance is made for the prejudices of the man of mere science, the reader will not think that the passages in which the Chevalier Sandel speaks lightly of Swedenborg's theological character derogate in any degree from the excellence of his character in the main; but rather, that the degree of respect with which the orator is even here compelled to speak of him, evinces that his character, in every respect, must have been completely unexception-

* Several works expressly devoted to the defence of his character and writings have also been published, the principal of which are, *Letters to a Member of Parliament on the Character and Writings of Baron Swedenborg, in refutation of the Calumnies of the Abbé Barruel*, by the late Rev. J. Clowes, M.A., Rector of St. John's, Manchester; *Letters to Dr. Priestley, &c., being a Defence of the New Church, &c.*, by Robert Hindmarsh; a *Vindication of the Character and Writings of the Hon. Eman. Swedenborg, against the Slanders and Misrepresentations of the Rev. J. G. Pike, &c.*, by the same; and *An Appeal in behalf of the Views and Doctrines of the New Church, &c.*, by S. Noble; in which last work is brought together a very considerable body of information respecting the illustrious Swedenborg, and of proofs of the reality of his intercourse with the spiritual world, as testified by the most respectable witnesses, including persons of the very highest rank.

able, and justifies the conclusion, that it was in the theological part of it that its most exalted traits in reality resided. Had not his deportment, after he had devoted himself to the functions of his spiritual office, continued to be in every respect most becoming and consistent, could he have retained so entirely the respect and esteem of his noble and learned associates? They in this country, who know nothing respecting what his character really was, call him insane, and ignorantly class him with the fanatics, who, during the last twenty or thirty years, have attracted attention by their absurd pretensions: had such, in any degree, been his character, could he, after exhibiting himself in it for nearly thirty years, have had his memory held in such honour, by the first characters in his country, as the following document evinces that it received?

EULOGIUM

ON

EMANUEL SWEDENBORG;

Pronounced in the Great Hall of the House of Nobles, in the name of the Royal Academy of Sciences of Stockholm, October 7, 1772: by M. Samuel Sandel, Counsellor of the Royal Board of Mines, Knight of the Polar Star, and Member of the said Academy.

Translated from the Swedish.*

GENTLEMEN!

Permit me to entertain you this day upon a subject, which is not of an abstracted or remote nature, but is intended to revive the agreeable remembrance of a man celebrated for his virtues and his knowledge, one of the oldest members of this Academy, and one whom we all knew and loved.

The sentiments of esteem and friendship with which we all regarded the late M. Emanuel Swedenborg, assure me of the pleasure with which you will listen to me while he is the subject of my discourse: happy should I be, could I answer your expectations, and draw his enlogium in the manner it deserves! But if there are some countenances, of which, as the painters assure us, it is extremely difficult to give an exact likeness; how difficult then must it be to delineate that of a vast and sublime genius, who never knew either repose or fatigue; who, occupied with the sciences the most profound, was long engaged with researches into the secrets of nature, and who, in his latter years, applied all his efforts to unveil the greatest mysteries; who, to arrive at certain branches of knowledge, opened for himself a way of his own, without ever straying from sound morals and true piety; who, being endowed with a strength of faculties truly extraordinary, in the decline of his age, boldly elevated his thoughts still further, and soared to the greatest heights to which the intellectual faculty can rise: and who, finally, has given occasion to form respecting him a multitude of opinions, differing as much from each other as do the minds of the different men by whom they are formed!

* The former editions of this Eulogium which have appeared in English, were translated from a French version of the Swedish original, prefixed by the Abbe Perneti, librarian to the King of Prussia, to his French translation of Swedenborg's treatise on *Heaven and Hell*, printed at Berlin, in 1782. But prefixed to a French edition of the *True Christian Religion*, printed at Paris in 1802, is another French version of it, affirmed by the Editors of that work to be more accurate than the one by Perneti; and certainly, in several instances, it gives a clearer sense. From this copy, then, compared with Perneti's, the above translation is made. The two copies, however, always agree in substance, and thus testify to the general fidelity of each other.

When the riches and beauties of nature shine with the greatest brilliancy before our eyes, then it is that we perceive most distinctly the shades which are inseparable from them. On the appearance of a new light, the man of mere curiosity sees nothing but marvels and miracles even in its illusions. The blockhead, on the other hand, turns all into ridicule: in his estimation, acute penetration is subtlety, deep thought is dreaming, abstract meditation is enthusiastic reverie, to quit the beaten track is to go astray, and the investigation of unknown truths is sheer madness. The wise man is not so precipitate: he does not despise a rich mineral, because it contains some heterogeneous substances which indicate its origin: he endeavours to discover the variations of the needle, not for the sake of exposing its defects, but that he may make the best use of this admirable guide: he values an inquiring eye, even when it ventures to direct a glance on the sun; he avoids excessive rigour, and takes care not to judge with harshness of an ardent and laborious zeal in the pursuit of truth; and none can find anything to censure in Swedenborg, unless it be, that he allowed his genius this way to go too far.

It is thus that, notwithstanding some passages a little difficult to explain, the fair picture of his life well merits examination.

The excellent Bishop of Skara,* Dr. Jesper Swedberg, a clergyman full of zeal but free from bigotry, was still chaplain of the first regiment of the Royal Horse Guards, when his first wife, Sarah Behm, daughter of Albrecht Behm, Assessor of the Board of Mines, brought him his second son, Emanuel Swedberg; who was born at Stockholm, the 29th of January, 1688.† He was named Swedenborg, when he was elevated to the rank of nobility,‡ together with his sisters, in 1719.

Nature and art form the ornaments of the earth: birth and education form those of the human race. A fruit-seed does not always produce a tree which yields as excellent fruit as that which produced it; which often is owing to the modifications effected in the tree by art, which occasion a difference in its products, but do not at all alter its nature. Experience supplies us with a great many similar instances in

* In Westrogothia, or Westgothland.—H. B.

† According to a letter of Swedenborg's, written in Latin and printed at London in 1769, the year of his birth was 1689. But this is a mistake [or misprint]: for according to the note which he delivered in himself, to be inserted in the register of the Nobles, and which is in the hands of M. Stierman, Counsellor of the great Chancery, independently of other proof that might be given, Swedenborg was born in 1688. As to the place of his birth, the register has Upsal; but this ought to be Stockholm. [*Note of M. Sandel.*]

‡ From the fact of his having been elevated to the rank of nobility, an honour customarily granted to the families of the bishops, it has been generally supposed that he had a title, whence that of Baron is usually given him. But in Sweden there are noble families to which no title belongs; and the male representative of such families enjoys a seat in the House of Nobles, answering to our House of Lords, in the Diet or Parliament of the country. Thus the privileges attached to this rank, are, in the head of the family, as Swedenborg was at the time of his elevation to it, the same as belong to the lowest rank of nobility in England. In Sweden, exclusively of the princes of the blood, there are but three ranks of nobility; to the lowest of which no title is attached, but only certain privileges; to the second belongs the title of Baron; and to the third that of Count. Thus the rank of Count, in Sweden, is equivalent to our Duke, that of Baron to our Earl, and the head of an untitled family enjoys a rank equal to that of our Lord or Baron. [*Editors.*]

our own species. But it would be hazarding a paradox were we to attempt to determine, how far certain virtues are hereditary in families, or are introduced into them by education. Be this as it may, it cannot be denied, that the advantage of having sprung from a respectable and virtuous family, inspires a man with confidence, when he is conscious that he does not disgrace his descent. In every condition, it is a real advantage to be born in a family, which has been, for a long time, the abode of honour and virtue, and a nursery of citizens every way useful to the country. Such was that of Swedenborg.

In a family of credit and respectability among the miners of Stora Kopparberg,* Daniel Isaacson and his wife Anne Ballernesia, are distinguished as the parents of the first chiefs of the noble families of Shömström and of Swedenborg, as well as of that of the Swedbergs. I remember to have seen a genealogical tree, in which were represented many of the Swedbergs incorporated and allied with other illustrious and celebrated families. But since our Swedenborg did not assist to extend the branches of this tree, I will dwell upon it no longer, and will endeavour to follow himself only.

In following him, the period of childhood and the exercises of that age cannot detain me long; for, in him, everything tended to maturity. A son of Bishop Swedberg could not fail to receive a good education according to the custom of the times, and such as was adapted to form his youth to virtue, to industry, to solid knowledge, and especially to those sciences which were to constitute his chief occupation. Times and manners change: but I am speaking of the youth of a Swedenborg. What need is there to expatiate further upon the well-bestowed cares which were employed on his education; upon his eagerness to profit by such an advantage, which few men, comparatively, enjoy, and which so many of those who enjoy it neglect; upon the acuteness of his talents, which made the acquisition of knowledge easy to him, and cherished his excellent inclinations; in short, upon his diligence and early maturity? What more striking proof of them could be given, than the favour of a great prince, who, possessing a penetrating judgment, knew how to discover merit and talents, to encourage them by his bounty, and to employ them to the best advantage?

Without any solicitation on his part, he was appointed by Charles XII., at the age of twenty-eight years (in 1716), and when he was yet but a student at the University, Assessor Extraordinary of his Board of Mines; and with leave to make his election between this office, and a Professorship in the Royal University of Upsal. It is not upon an effeminate young man, destitute of talents, that an enlightened Monarch confers such employments. Swedberg was already known, both within the kingdom and abroad, for his learning and his great qualities.

* The great copper-mountain.

† As Emanuel Swedberg took his degree of Doctor in Philosophy, in 1709, he cannot with strict propriety have been said to be "but a student" according to our English notions on the subject, in 1716. It is, however, probable that although he had taken the degree of Doctor he continued to take advantage of the opportunities which the University afforded, of increasing his stock of information by attendance on the lectures there delivered.—H. B.

Among the number of his successful, though not always acknowledged [assurés] youthful essays, is to be reckoned an Academical Dissertation, which he published at Upsal, in 1709.*

A collection of Latin verses, which he had composed in 1710, and the following years, and which he published at Skara, under the title of "*Ludus Heliconius, seu Carmina Miscellanea, quae variis in locis cecinit Em. Swedberg*,"† displayed an uncommon liveliness of talent, and evinced how well he had employed the studies of his youth. How proud would many be, had they been able to give, at such an age, such proofs of genius!

But poetry did not constitute his chief employment. The Essays and Remarks on questions in Mathematics and Physics, which he printed at Stockholm, in six parts, in the Swedish language (the fifth part being also published in Latin), under the title of "*Daedalus Hyperboreus*," and which were commenced in 1716,‡ evinced his taste for those sciences. May it not be said, that these productions of a young author, gave reason to expect from him others which should bear the stamp of a Daedalus?

But let us not estimate the strength of his genius merely by the productions of his youth which had yet appeared. It is not by the press alone that we can always judge of an author's learning. An indifferent work is often adorned with a pompous title: and the best authors are they who take sufficient time to furnish their minds with knowledge and with solid principles. These attainments Swedberg first sought in the University of Upsal; afterwards, during four successive years, in those of England, Holland, France, and Germany.

But we have to follow him in longer and more numerous travels, in diversified occupations and undertakings, and through routes often attended with difficulty. And in order that no reserve or apprehension may afterwards invade us, and make us hesitate at accompanying him any farther, as often happens when we have not had time to make ourselves sufficiently acquainted with a travelling companion beforehand; represent to yourselves in Swedenborg the happy union of a strong memory, a quick conception, and a sound judgment; represent to yourselves these excellent qualities united to an ardent desire and encouraging hope of acquiring the most profound attainments in philosophy, in all the branches of mathematics, in natural history, in mechanics, in anatomy, and even in theology: let us not forget his skill in the oriental and European languages: let us recollect the force of habit, acting in him in concert with the use of reason, especially in respect to the order in which he arranged his thoughts; without a regard to which, when

* The title of this dissertation was, "*L. Annæ Senecæ et Pub. Syri Mimi forsau et aliorum, Selectæ Sententiæ, cum Annotationibus Erasmi et Græcâ Versione Scaligeri*," &c. It has since been reprinted with the addition of fragments recently discovered by Dr. J. F. I. Tafel, of Tübingen, in 1841.—*H. B.*

In 1715, Emanuel Swedberg published a volume of fables and allegories in Latin prose under the title of "*Camena Borea, cum heroum et heroidum factis ludens, sive Fabellæ Ovidianis similes, sub variis nominibus scriptæ ab E. S. Sueco. Liber I. Gryphiswaldiæ, 1715.*"—*H. B.*

† A second edition of this little work, with additions, was published at Stockholm in 1826, and a third at Tübingen, in 1841.—*H. B.*

‡ And completed in 1718.—*H. B.*

they are too much occupied upon abstruse meditations, they are apt to give themselves up, without distinction of objects, to the fire of a too lively imagination: add to all this an excellent heart, as proved and formed by the rules which he had prescribed for his conduct, and which I have found noted down in several of his manuscripts, which are these: 1. Often to read and meditate on the Word of God: 2. To submit everything to the will of Divine Providence: 3. To observe in everything a propriety of behaviour, and always to keep the conscience clear: 4. To discharge with fidelity the functions of his employments and the duties of his office, and to render himself in all things useful to society. Such were the characteristic traits of Swedenborg's mind: and whoever thinks there is the least exaggeration in the delineation of them, must, in some shape or other, be the victim of prejudice. Let such consider more closely what I have already said, and what I have still further to say.

Let us now hasten to receive him on his return from his first travels, when we shall find him occupied with mathematics and mechanics. His attainments in these sciences soon procured him an acquaintance, and an intimate connexion during many years, with the Archimedes of Sweden, Christopher Polhammar, then Assessor and afterwards Counsellor of the Chamber of Commerce, and Commander of the Order of the Polar Star, and who was known afterwards under the name of Polheim [or Polhem]. By this connexion he not only acquired great attainments in the science of mechanics, but obtained the further advantage of partaking of the very particular confidence with which Polhammar was honoured by his late Majesty, Charles XII., and which was afterwards equally shared by them both. The diploma appointing him to his office of Assessor, given at Sunden, the 19th of December, 1716, states, that the king had a particular regard to the knowledge possessed by Swedenborg in the science of mechanics, and that his pleasure was, that he should accompany and assist Polhammar in constructing his various mechanical works. This diploma, together with all that is related by Dr. Nordberg, in his History of Charles XII., of the conversations that this monarch often had with these two great men, on mechanics and other parts of mathematics, evinces how much he esteemed these two geniuses, who seemed formed to assist each other, and destined to labour together. He often made use of their knowledge and talents; which in both of them, especially on the subject of mechanics, were accompanied with the gift of the most happy invention.

This is not the place to speak of the great undertakings of Polheim: otherwise I should mention the famous dyke of Lyckeby, the locks of Trollhatta, the basin of Corlsrona, and other works executed by him.

Of such works, Swedenborg, for his part, executed one of the greatest importance, during the siege of Frederickshall, in 1718. He contrived to transport over valleys and mountains, by the help of rolling machines of his own invention, two galleys, five large boats, and a sloop, from Stromstadt to Iderfjol, which divides Sweden from Norway towards the south; that is to say, for a distance of fourteen miles. By this operation, the king found himself in a situation to carry on his plans; for under the cover of these galleys and boats, he transported

on pontoons his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall. It is thus that the sciences and arts, judiciously applied, become universally useful, and effect objects, which, without their aid, no human power could accomplish.

But mechanics alone did not occupy all his time. In 1717 and 1718 he published the continuation of his *Daedalus Hyperboreus*. In the latter year he printed an *Introduction to Algebra*, under the title of "*Regel-Konsten*."* In 1719, a "*Proposal for a Decimal arrangement of Coinage and Measures, to suppress Fractions and facilitate Calculation*;" and in the same year, a treatise "*On the [Motion and] Position of the Earth and the Planets*;" with another, "*Proofs derived from appearances in Sweden of the depth of the Sea, and the greater force of the Tides in the earliest ages*."† He had begun, at the same time, several other works; of which we shall soon learn the particulars by advice from abroad.

He had not yet taken possession of his office as Assessor of the Royal Board of Mines; because he was unwilling to exercise the functions of it before he had acquired a perfect knowledge of metallurgy: thus he is by no means to be ranked in the number of those, who, without capacity, solicit places, and have not the knowledge requisite for filling them. He had obtained this office without solicitation. He was already well skilled in certain sciences, which alone would render him very useful in his situation: it was even very easy for him to acquire the knowledge in which, for this office, he might be deficient, since mathematics and physics, which he had hitherto made his principal studies, are the basis of the science of mines. But he could not be satisfied with theory alone without practice: nor was he any better satisfied with the experience which may be acquired in a chemical laboratory, nor with an acquaintance with the mines of Sweden only, and with the buildings, machines, and processes used in working them. He therefore, in 1721, undertook a second journey to foreign countries, to examine their mines and smelting works,—particularly those of Saxony and the Harz. But we ought not to say that he went to examine their mines only: for of all that could fix the attention of a traveller, there was nothing that escaped him.

During his stay in the country of Brunswick, the reigning sovereign, Duke Lewis Rodolph, gave him full liberty to travel in his dominions, and, at his departure, made him a present of his medallion in gold and of another in silver. In this journey he acquired new stores of knowledge, and enriched science with the following new works:

1. *Prodromus Principiorum Rerum Naturalium, sive Novorum Tentaminum, Chemicam et Physicam Experimentalem Geometricè Explicandi.*

* Or, "*The Art of the Rules*." Part only of this work was published: that left in manuscript, according to Lugerbring, contains the first account given in Sweden of the differential and integral calculus. Swedenborg also published in 1818 another tract in the Swedish language, intitled "*Attempts to find the Longitude of places by means of the Moon*;" and in 1719 a tract in the same language, "*On Docks, Sluices, and Salt-works*."—H. B.

† He also published occasional papers in the *Acta Literaria Suecica* for 1720-1.—H. B.

2. *Nova Observata et Inventa circa Ferrum et Ignem, et præcipue circa Naturam Ignis Elementarem : una cum Nova Camini Inventione.*
3. *Methodus Nova Inveniendi Longitudines Locorum Terra Marique, Ope Lunæ.*

To this work are appended

4. *Modus Construendi Reeptæcula Navalia*
5. *Nova Constructio Aggeris Aquatici.*
6. *Modus Meehanice Explorandi Virtutes Navigiorum.*

These works were all printed at Amsterdam in 1721.

7. *Miscellanea Observata circa Res Naturales ; præsertim Mineralia, Ignem, et Montium Strata.* Three Parts of which were printed at Leipsic, and the fourth at Hamburg, in 1722, with this additional title ; viz. : "*Precipue circa mineralia, ferrum et stalactitas in Cavernis Baumannianis.*"—On Minerals, Iron, and the Stalactites in Baumanns cavern*.

If we except Linnæus, who ever knew how to profit so well by a journey of so short duration ? For in 1722, after an absence of a year and a half, he rejoiced his country by his return.

In the years succeeding he divided his time and his occupations between the business of the Royal Board of Mines and his studies, till 1733, when he finished his great work entitled, *Opera Philosophica et Mineralia*,—*Philosophical and Mineral Works.* It was published in 1734 at Dresden and Leipsic ; and while being printed he visited the mines of Austria and Hungary,—a journey which lasted a year. This work is in three volumes folio. The title of the first volume is, *Principia† Rerum Naturalium ; sive Novorum Tentaminum Phenomena Mundi Elementaris Philosophiæ Explicandi* : that of the second, *Regnum Subterraneum sive Minerale de Ferro* : and that of the third, *Regnum Subterraneum sive Minerale de Cupro et Orizhalco.‡* These volumes, being solid and learned compositions, ornamented with plates

* We subjoin a translation of the titles of the above works.

1. *Some Specimens of a Work on the Principles of Natural Philosophy, comprising New Attempts to explain the Phenomena of Chemistry and Physics by Geometry.*
2. *New Observations and Discoveries respecting Iron and Fire ; and particularly respecting the Elemental Nature of Fire : together with a new construction of Stoves.*
3. *A new Method of finding the Longitudes of Places on Land or at Sea, by Lunar Observations.*
- 4, 5, 6. *A new Mechanical Process for constructing Docks and Dykes ; with a mode of testing the powers of Vessels.*
7. *Miscellaneous Observations connected with the Physical Sciences, and especially on Minerals, Fire, the Strata of Mountains, &c., Parts I.—IV.*

All these little works are in course of publication by the SWEDENBORG ASSOCIATION.—H. B.

† The *Principia* was prohibited by the Pope, April 13, 1739. It has been ably translated by the Rev. Augustus Clissold, and is published by the SWEDENBORG ASSOCIATION.—H. B.

‡ 1. *The Principia : or the First Principles of Natural Things ; being new Attempts toward a Philosophical Explanation of the Elementary World.*

2. *The Subterranean or Mineral Kingdom :—Iron.*

3. *The Subterranean or Mineral Kingdom :—Copper and Brass.*

to assist the reader to understand the descriptions, &c. in the text, could not but add to the favourable opinion that the learned of foreign countries had already conceived of our Swedenborg.*

The Consistory of the University, and the Academy of Sciences, of Upsal, did themselves the honour of being the first to acknowledge the merit of their illustrious countryman, and to shew him marks of their esteem. The Consistory, in 1724, had invited him to accept the situation of Professor of the Pure Mathematics, vacant by the death of Nils Celsius; and this, because, as they expressed themselves, his acceptance of the office would be to the advantage of the students and the ornament of the University. But he declined the honour. The Academy of Sciences admitted him into the number of its members in 1729.

But the learned abroad now hastened to give him marks of their consideration. The Academy of Sciences of St. Petersburg appointed him a Corresponding Member, by a diploma dated Dec. 12th, 1734. Christian Wolff, and other foreign literati, were eager to establish with him a literary correspondence, and consulted him on many intricate subjects. The Editors of the *Acta Eruditorum* of Leipsic, which gives an account of the works of men of science and literature, found in those of Swedenborg a rich harvest with which to ornament their collection.† Nor has time yet deprived his *Opera Philosophica et Mineralia* of any of their value. The Authors of the magnificent *Description des Arts et Metiers*, now publishing at Paris, have thought so highly of the second

* In the course of 1722 after his return home, Swedenborg published anonymously at Stockholm, in Swedish, a work *On the Depreciation and Rise of the Swedish Currency*, which was reprinted, with additions, at Upsal in 1771.—H. B.

† This hardly conveys a fair impression of the real state of the case. The fact appears to be, that Swedenborg's high reputation during his early career was annexed exclusively to the practical side of his character. The scientific truths which he discovered in every region of nature which his mind explored, were less appreciated than than they are now. Were the case otherwise, his works on Natural Philosophy would belong to the past and not to the future. But what the world will call his "Theories" did not find favor in the high places of science. We cannot have a better illustration of this, than the manner in which the *Acta Eruditorum* noticed his scientific productions.

The *Acta Eruditorum*, for Feb., 1722, pp. 83—87, gives an abstract of his *Prodromus Principiorum Rerum Naturalium*; and the reviewer ends by saying, "The author has displayed great abilities and equal industry, but how far he has followed truth in his theories, let others decide." In pp. 225—6, we have a review of his *Nova Observata et Inventa*; pp. 262—6, of his *Miscellanea Observata*; pp. 266—270, of his *Methodus nova Inveniendi Longitudines locorum*; and in the *Acta* for 1723, pp. 96—7, of the *Miscellanea Observata*, Pars 4; in which reviews, as the works noticed are not of a theoretical nature exclusively, the tone is certainly that of commendation. In the *Acta* for 1733, pp. 556—559, we find a review of the *Prodromus de Infinito*; and in that for 1737, pp. 342—356, a review of the *Opera Philosophica*, &c. These two reviews, however, are mere analyses, expressing no affirmative opinion, although that on the *Prodromus* charges the author with materialism. In the *Acta* for 1742, pp. 642—663, there is an account of the *Œconomia*, made up chiefly of extracts from the work itself; and in 1747, pp. 507—514, a review of the *Regnum Animale*. This last notice of Swedenborg's works by the *Acta Eruditorum Lipsiensia* is a production of the most spiteful and sneering kind, ending with these significant words, "So much for Swedenborgian dreams" ("Hee de somniis Swedenborgianis sufficient"); pretty clearly proving, that the scientific world had much the same quarrel with Swedenborg's scientific doctrines, as the religious world has with the theology of the New Jerusalem.—W.

part, which treats of Iron and Steel, that they have translated it,* and inserted it entire in their collection.†

This Royal Academy, on its first establishment, could not fail to associate among its members a man, who already held so distinguished a rank among the members of other learned societies.

I have hitherto only spoken of one part of the works of Swedenborg : and as those which follow are of a quite different nature, it becomes necessary that we should yet dwell a little longer on these first. They are so many incontestable proofs of a universal erudition, which attached itself in preference to objects which require deep reflection and profound knowledge. None can reproach him with having wished to shine in borrowed plumes, passing off as his own the labors of others, dressed out in a new form and decorated with some new turns of expression. It must be acknowledged, on the contrary, that, without ever taking up the ideas of others, he always followed his own, and often makes remarks and applications which are not to be found in any preceding author. Nor was he at all of the same class as the generality of universal geniuses, who, for the most part, are content with merely skimming over the surface of things. He applied the whole force of his mind to penetrate into the most hidden things, to connect together the scattered links of the great chain of universal being, and to trace up everything, in an order agreeable to its nature, to the great first cause. Neither did he proceed in the manner of certain natural philosophers and mathematicians, who, dazzled by the light which they had been in search of and have found, would, were it possible, eclipse and extinguish, to the eyes of the world, the Only True and Great Light. He, in the course of his meditations on the universe and on creation, continually found new occasions for rising in love and adoration towards the Author of nature.

But let us suppose ourselves engaged in examining a grand machine,

* *Art des Forges et Fourneaux à Fer*, par M. le Marquis De Courtivron; et par M. Bouchu, Correspondant de l'Académie Royale des Sciences.

QUATRIÈME SECTION.

Traité du Fer, par M. Swedenborg; traduit du Latin par M. Bouchu, 1762.

AVERTISSEMENT.

“ La traduction de l'ouvrage de M. Swedenborg qui fait la quatrième section de l'art des Forges, est donnée pour la comparaison des travaux de Suède à ceux de France. Ce Savant Etranger qui a fait plusieurs ouvrages de Métallurgie, a été employé par le Gouvernement de Suède dans les manufactures de Fer et de Cuivre de ce Royaume, pour y porter les vues éclairées que ses connaissances lui donnoient. . . . Le traducteur s'est servi des mêmes planches et figures du livre de M. Swedenborg,” &c.

In *La France Littéraire*, par J. M. Quenard, art. SWEDENBORG, occurs the following :—“ . . . Traduction de quelques Chapitres de son livre sur la manière de convertir le fer cru ou de fonte en acier, en divers lieux ; Strasbourg, J. R. Dulsecker, 12mo., 1737.”

† The value of this work of our author's did not fail, also, to obtain notice in England. In the translation of Cramer's *Elements of the Art of Assaying Metals*, by Dr. Cromwell Mortimer, *Secretary to the Royal Society*, it is mentioned by the translator in the following terms : “ For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborgius, entitled, *Principia Rerum Naturalium*, &c. Dresde et Lipsie, 1734, in three tomes, in folio : in the second and third tomes of which he hath given the best accounts, not only of the methods and newest improvements in metallic works in all places beyond the seas, but also of those in England and our colonies in America, with draughts of the furnaces and instruments employed. It is to be wished we had extracts of this work in English.” P. 13, 2nd Ed. Lond. 1764. (*Edits.*)

in the construction of which we had no concern: we see nothing of it but its results: yet from its effects, with which, even, we are but imperfectly acquainted, we wish to judge of the whole. It will hence naturally happen, that every one will adopt such principles of explanation as appear to him most certain, and will endeavour thence to advance, step by step. It is thus that have proceeded our most distinguished scholars in theoretical philosophy. Happy are they, who, in their investigations of the most sublime subjects, have been the least unintelligible! If, with the most profound knowledge, and with the greatest strength of intellect, they have not been able to avoid illusions and to attain the end proposed, they at least have struck out new paths for the exercise of our intellectual faculties; one idea leads to another; and thus they have opened the way to discoveries of greater certainty. Even the searchers for the philosophers' stone, if, after all their labors, they have not succeeded in making gold, have at least enriched chemistry with many valuable discoveries.

I think I shall not be mistaken if I assert, that Swedenborg, from the time when he first began to think for himself, was animated by a secret fire, an ardent desire to attain to the discovery of the most abstract things; and that he thenceforward thought that he had obtained a glimpse of the means of arriving at his end. I think I am justified in this supposition, on a comparison of his last works with his first; though they treat of very different subjects.

He contemplated the great edifice of the universe in general. He afterwards examined such of its parts as come within the limits of our knowledge. He saw that the whole is arranged in a uniform order and governed by certain laws. He took particular notice, in this immense machine, of everything that can be explained on mathematical principles. He doubted not that the supreme Creator had arranged the whole, even to the most imperceptible parts, in the most entire harmony and the most complete mutual agreement: and this agreement, as a mathematical philosopher, he endeavoured to develop, by drawing conclusions from the smallest parts to the greatest, from that which is visible before our eyes to that which is scarcely discoverable even by the aid of optical glasses. He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning,—a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned:—as for others, they may do better not to meddle with it. According to this system, he explains all that the most certain facts and the soundest reasoning can offer to our meditations. If we dare not adopt the whole, there are at least many excellent things in it which we may apply to our use. But he went further: he wished to combine this system with religion; and to this object he almost entirely devoted himself from the time of the publication of his *Opera Philosophica et Mineralia*.

He passed the greater part of his latter years in foreign countries, to which, after the year 1736, he made eight different journeys; either to England, or Holland, or France, or Italy. He commenced with the latter countries, his travels in which lasted till 1740. His principal object in these journeys was the printing of his new works.

I cannot help admiring the great fertility of his pen; for beside the numerous productions, and especially the great work, of which we have spoken already, he was the author of the following:

1. *Prodromus Philosophiæ Ratiocinantis de Infinito, de Causa Finali Creationis, et de Mechanismo Operationis Animæ et Corporis.* Printed at Dresden, in 1734.
 2. **(Economia Regni Animalis.* Printed at Amsterdam, in two parts, the first in 1740, and the second in 1741.
 3. *Regnum Animale.* In three parts, two of which were printed at the Hague in 1744, and the third at London, in 1745.
 4. *De Cultu et Amore Dei.* In two parts, London, 1745.†
 1. *Arcana Cælestia.* In eight volumes, London, 1749 to 1756.
 2. *De Ultimo Judicio et Babylonia Destructa.*
 3. *De Cælo et Inferno.*
 4. *De Equo albo de quo in Apocalypsi.*
 5. *De Telluribus in Mundo nostro Solari, seu Planetis, et de Telluribus in Cælo Astrifero.*
 6. *De Nova Hierosolyma et ejus Doctrina Cælesti.*—These five works were all printed at London in 1758.
 7. *Doctrina Novæ Hierosolymæ de Domino.*
 8. *Doctrina Novæ Hierosolymæ de Scriptura Sacra.*
 9. *Doctrina Vitæ pro Nova Hierosolyma.*
 10. *Doctrina Novæ Hierosolymæ de Fide.*
 11. *Continuatio de Ultimo Judicio, et de Mundo Spirituali.*
 12. *Sapientia Angelica de Divino Amore et de Divina Sapientia.*
- These six works were all printed at Amsterdam in 1763.

* It appears from an American periodical, the *Precursor*, vol. I. (Cincinnati), that Swedenborg published the following Work: "*Dissertationes duæ de Fibrâ et Succo Nervoso*, 8vo.," Rome, 1740. And in Italy, probably about the same time, he is said to have put forth a treatise, "*De Febre Intermittente.*"

† The following are the titles of these works in English:

1. *A critical and general Introduction to the Philosophy of the Infinite: treating of the Final Cause of Creation, and of the Intercourse between the Soul and the Body; now in course of publication.*
2. *The Economy of the Animal Kingdom, considered Anatomically, Physically, and Philosophically.* Translated from the Latin by the Rev. Augustus Clissold, A.M., and edited, with Introductory Remarks, Indexes, Bibliographical Notices, &c., by James John Garth Wilkinson, Member of the Royal College of Surgeons, London. Two vols., 8vo. Published by the Swedenborg Association.
3. *The Animal Kingdom, considered Anatomically, Physically, and Philosophically.* Translated from the Latin, with Introductory Remarks, Indexes, Bibliographical Notices, &c., by James John Garth Wilkinson, Member of the Royal College of Surgeons, London. Two vols., 8vo.
4. *The Worship and Love of God.*

Though M. Sandel has numbered the above with the author's theological writings, they do not, in reality, belong to that class. The subjects of some of them are, however, closely connected with theology. The philosophical views they develop are mostly in harmony with those of his theological works; and their theological sentiments also are seldom at variance with those of the latter, although they occasionally evince the absence of that superior illumination which he afterwards enjoyed. His particular illumination, as is proved by his Diary for that time, commenced in 1745. All his theological works abound with references to each other, but they do not contain a single reference to the above or to any other of his publications. The case, however, is different in his theological MSS. and posthumous works. Thus in the Index to the *Arcana Cælestia* there is a reference, under the word *cause*, to *The Worship and Love of God*; and in his unpublished *Adversaria* on the first chapter of Genesis, a copious parallel is drawn between the philosophical doctrines of the *Worship and Love*, and the Mosaic narrative of the creation; and Swedenborg says that on sedulously collating the two, he finds a wonderful concordance between his scientific views and the declarations of Holy Writ. "*Quam ea jam sædulo contulerim*," says he, "*miratus sum concordantiam.*" And in other portions of these *Adversaria* he again refers to the same philosophical Treatise. [Eds.]

13. *Sapientia Angelica de Divina Providentia*. Amsterdam, 1764.
14. *Apocalypsis Revelata*. Amsterdam, 1766.
15. *Delitiae Sapientiae de Amore Conjugiali; et Voluptates Insaniae de Amore Scortatorio*. Amsterdam, 1768.
16. *De Commercio Animae et Corporis*. London, 1769.
17. *Summaria Expositio Doctrinae Novae Ecclesiae*. Amsterdam, 1769.
18. *Vera Christiana Religio*. Amsterdam, 1771.*

* In addition to the above, the following works, found among his manuscripts after his decease, have since been published at London.

19. *Coronis seu Appendix ad Veram Christianam Religionem*. 1780.
20. *Summaria Expositio Sensus Interni Librorum Prophetiarum Verbi Veteris Testamenti, necnon et Psalmorum Davidis*. 1784.
21. *Apocalypsis Explicata secundum Sensus Spirituales*. Four Volumes, 1785, 1786, 1788, and 1789.
22. *Index Rerum in Apocalypsi Revelata*. 1813.
23. *Index Verborum, Nominum, et Rerum, in Arcanis Coelestibus*. 1815.

There was also printed, in 1784, a small posthumous work, or rather fragment, intitled *Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium, per viam Representationum et Correspondentiarum*. But this is not properly a theological work, but was written about the same time as his *Animal Kingdom*, in which, Vol. I., p. 451, note (u), it is explicitly referred to.

It is needless here to translate the titles of the above works, as a complete list of them, as now on sale in the English language, will be found in the Catalogue of the London Printing Society.—[Eds.]

A large collection of scientific and theological manuscripts also exists in the Library of the Academy of Sciences at Stockholm, which have been generously placed at the disposal of the London Printing Society by that learned body. Some of these have already been published, as, *De Domino*, London; *Canones Novae Ecclesiae*, London; *De Charitate*, London; *Diarium Emanuelis Swedenborgii*, Tübingen; *Itinerarium*, Tübingen; *Adversaria*, and others, of which some account has been given in the *Animal Kingdom*, and *Economy*, by Dr. P. E. Svedbom, Librarian to the Royal Academy of Sciences of Stockholm.—H. B.

The following is a list of some of the principal scientific MSS. :—

1. *A Collection of original Documents and Letters addressed by Swedenborg to Bishop Eric Benzelius*, and now preserved in the Gymnasium Library at Linköping in Sweden.
2. *Two Treatises on the Brain*, making together 1900 pages 4to. (These Treatises are referred to throughout both the *Economy* and *Animal Kingdom*, and the beginning of them, there is reason to suppose, is inserted in the *Economy*, Part II., forming Chaps. I. II. of that Work. Without doubt they will prove inestimable towards a Theory of the Brain. The smaller MS. contains a lengthy Treatise upon the Philosophy of Pathology, in which nearly all the leading diseases of the human body are considered *seriatim*.)
3. *A Treatise on Generation*. (This likewise is referred to in both the above Works, and is necessary to supply its own place in the Author's system.)
4. *Two Treatises on the Ear and the Sense of Hearing*. (The same remark applies here also: there is nothing in the Author's published Works to supply the theory of this organ and sense.)
5. *A Continuation of the Animal Kingdom*, 241 pages folio; (containing the Parts on the Senses and an Epilogue on Sensation, and directly taking up the subjects of the *Animal Kingdom*. The same remark applies to this MS. also.)
6. *Physiologica et Metaphysica*, 254 pages folio; (containing various Psychological and Ethical Parts, and in general exhibiting the Author's Mental and Moral Philosophy, and his Method, previous to the Year 1745: a most interesting MS., supplementary to the whole of his Scientific Works.)
7. *The Principles of Natural Philosophy*, 4to., pp. 569. (This is the Treatise of which the Author published *Some Specimens*: see the work marked 1 on page xviii. It is indispensable to complete his mechanical Theory of Chemistry and Physics.)

The titles of these works announce matters of great importance : and though the subjects of them are different, they are all founded on anatomy, on physics, on philosophy, on explications of Holy Scripture, on certain revelations and visions ; and they all conduct us, according to his manner of treating them, to serious meditations respecting the Supreme Being, the soul, things invisible and spiritual, and the life hereafter. We thus now find soaring above the clouds, the same man whom we have just been following in the mines, in furnaces and workshops ; and we find him everywhere equally diligent, zealous, and fertile in emblematical illustrations.

The application which the composition of these latter works required, not permitting him to continue to discharge the functions of his office as Assessor of the Board of Mines, he, in 1747, asked and obtained his Majesty's permission to retire from it : who also granted the two requests which he added to his petition ; the first of which was, that he might enjoy, during life, by way of pension, the *half* of the salary attached to his office ; and the second, that this favor might be granted him without *any addition* of rank or title ; though these are things which by the generality are not deprecated but eagerly sought after, and equally regarded with the acquisition of riches.*

These last works of Swedenborg's, as far as I have been able to judge of them from a slight inspection, confirm the idea I had previously formed of his system. He explains in them, according to the laws of the system that he had adopted, both things visible and invisible : from the former, he draws conclusions respecting the latter :

8. *A Treatise on Common Salt*, 4to., pp. 343. (This is an important Treatise, particularly considering the remarkable position that the Theory of Salt occupies in the Author's views of nature.)

* We have here indeed a rare instance of that moderation and contentedness of mind by which Swedenborg was so eminently distinguished, and which was so truly in accord with his spiritual character. In the English version of this Eulogium heretofore published, he is made to desire that the favour he requested might be granted without *derogation* either of title or rank : but this is a strange oversight indeed of the translator : for both the French copies—that of Pernetti, from which the former English version was made, as well as that which we have chiefly followed—here agree in the sense which is given above ; both state he requested that the favour might be granted him "*sans amelioration de rang ni de titre.*" Swedenborg had now held an office in the government thirty-one years : and no doubt it is customary, in that country as in this, to reward a faithful public servant, on his retirement, with a pension proportioned to the length and value of his services, and to raise him to a higher degree of rank or title. It is elsewhere stated, that such an offer was actually made to Swedenborg on this occasion : it was proposed to raise him from the first rank of nobility to the second, and thus to confer on him the title of Baron ; and, most probably, this would have been accompanied with an addition to his former income, to enable him to support his new dignity in a suitable manner ; but he, as a man for whom neither wealth nor power had any attractions, declined the title altogether, and requested that only half of his former income—just as much as was sufficient to keep him from want, and to enable him to publish the works on which he was engaged—might be continued to him. This transaction alone is sufficient to evince how totally unfounded is the report which has been propagated by his enemies in this country, that, a little before this time, he went mad. If such was, in reality, his unfortunate situation, it would be sufficiently extraordinary that he should still be permitted, in his own country, to assist, as usual, in the deliberations of the House of Nobles : but that it should be proposed, at such a time, to raise him to a higher rank of nobility, and thus to add to his influence, would have been extraordinary indeed. [Edts.]

he represents to himself, in conformity with the world in which we live, another and entirely new spiritual world, in which, as in this, he admits of degrees of perfection, an increase without end in the faculties of the inhabitants, a similarity and agreement of tastes and occupations, of conveniences and inconveniences, of pleasures and of pains. Strongly impressed with these ideas, he endeavoured, in examining the Holy Scriptures, to combine them with his philosophical principles. Nevertheless, in describing spiritual things he has not been able to avoid the ideas inseparable from material existence. He tells us, however, that the whole is to be understood in a spiritual manner. This is a judicious caution: but is there not reason to apprehend, that when we trust too much to the imagination, we are in danger of falling into error? I am led to believe that Bishop Swedberg, otherwise a highly respectable and learned man, was a little inclined this way. Several of his works seem to indicate it; at least, we may conjecture from them that he had a tendency to behold, in certain events, a species of prophetic indications.* It is true that, in an ecclesiastic, the effect of believing too much is preferable to that of believing too little. But it seems to indicate, that the case might be the same with his learned son; who had, so to speak, inherited from his father that spirit of curiosity, with which he entered on the investigation of the objects which strike the senses, and of those which are beyond their sphere, and are even beyond the limits prescribed to the human understanding.

I have probably dwelt too long on Swedenborg's theological works: these are not matters to be discussed in an Academy of Sciences. Suffice it then to say, that his merit and excellent qualities shine with brilliancy, even where we are endeavouring to discover in him the weaknesses inseparable from human nature. I do not come here to defend errors or unintelligible principles: but I will venture to assert,—and I reckon, gentlemen, on meeting your approbation in the assertion,—that where others would have discovered a deficiency of intelligence and a

* M. Sandel appears here to allude to the following circumstances. In the Bishop's time, red rain, vulgarly regarded as rain of blood, fell in some parts of Sweden; which was considered by him, and every one else in that age, when no conception could be formed of the cause of such an appearance, as an index of approaching divine judgments. His son, who viewed the appearances of nature with the eyes of a profound natural philosopher, would certainly not have drawn from the phenomenon any such conclusion. In the Bishop's diocese there also happened a most extraordinary monstrous birth: a female child was born having a fleshy appendage to her head closely resembling a ridiculous and expensive head-dress then worn by the Swedish ladies, called a *fontange*. The phenomenon attracted great notice, and Dr. Swedberg published a poem on the subject; in which he treated the monstrous occurrence as a mark of the displeasure of heaven against the vanity and luxury of the age; and "certain it is," says a recorder of the anecdote, "that he struck a death-blow to many thousand *fontanges*, and so far saved many fathers and husbands from expense and vexation." Whether, in this opinion of the father, merely expressed in a poem, there is anything on which can reasonably be founded an unfavourable inference in regard to the son, let the reader judge. But in the whole of this paragraph, M. Sandel speaks *en philosophe*: he deems it incumbent on him, when addressing an assembly of philosophers, to account for all the peculiarities of Swedenborg's case in what is called a *philosophical* manner. What he here says, however, is scarcely reconcilable with what he says elsewhere. But whoever attentively examines Swedenborg's writings, will find that every mode of explaining his case is beset with irreconcilable inconsistencies, except that which he gives of it himself. [Edts.]

confusion of ideas, Swedenborg has displayed an astonishing assemblage of knowledge; which he has arranged, according to his system, in such order, that the elements themselves would have striven in vain to turn him out of his course. If his desire of knowledge went too far, it at least evinces in him an ardent desire to obtain information himself and to convey it to others: for you never find in him any mark of pride or conceit, of rashness, or of intention to deceive. If, nevertheless, he is not to be numbered among the doctors of the church, he at least holds an honourable rank among sublime moralists, and deserves to be instanced as a pattern of virtue and of respect for his Creator.

Never did he allow himself to have recourse to dissimulation; and since, following his example, I also ought to speak with sincerity, I will state in what respect I conceive he has erred. I think of a man who has been engaged all his life in preparing a universal solvent,—a menstruum capable of dissolving all the productions of nature and of art,—without ever considering, that, when he had succeeded in making it, no vessel whatever could be capable of containing it. Swedenborg was not satisfied with the usual attainments of the learned: he wished to pass the barriers which are opposed to man's acquirements by the imperfection of his state, especially while the soul is tied to its frail partner, the body. But it would be unjust to blame him for this defect, without more severely condemning those whose duty it is to know much, and who yet know nothing. And still it would be inequitable to wish to depreciate a man endowed with so many other fine qualities.

He was the sincere friend of mankind; and in his examination of the character of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of the presence of many more. He was cheerful and agreeable in society. By way of relaxation from his important labours, he sought and frequented the company of persons of information, by whom he was always well received. He knew how to check opportunely, and with great address, that species of wit which would indulge itself at the expense of serious things. As a public functionary, he was upright and just: while he discharged his duties with great exactness, he neglected nothing but his own advancement. Having been called, without solicitation on his part, to a distinguished post, he never sought any further promotion. When his private occupations began to encroach upon the time required for the functions of his office, he resigned it, and remained content with the title which he had borne while exercising it for one-and-thirty years.

He was a worthy member of this Royal Academy: and though before his admission into it he had been engaged with subjects different from those which it cultivates, he was unwilling to be an unuseful associate. He enriched our Memoirs with an article on *Inlaid Work in Marble, for Tables, and for other Ornaments*.

As a member of the Equestrian Order of the House of Nobles he took his seat in several of the Diets of the Realm; in which his conduct was such as to secure him from both the reproaches of his own conscience and from those of others.* He lived under the reigns of

* In a letter of Count Hôpken's, who had been for many years Prime Minister of Sweden, published in the *New Jerusalem Magazine*, printed in 1790, that noble-

many of our sovereigns, and enjoyed the particular favour and kindness of them all; an advantage which virtue and science will ever enjoy under an enlightened government: and what people is more happy in this respect than are we?

Swedenborg (and this I mention without intending to make a merit of it) was never married. This was not however owing to any indifference towards the sex; for he esteemed the company of a fine and intelligent woman as one of the most agreeable of pleasures; but his profound studies rendered expedient for him the quiet of a single life. It may be truly said, that he was solitary, but never sad.

He always enjoyed most excellent health, having scarcely ever experienced the slightest indisposition.* Content within himself, and with his situation, his life was, in all respects, one of the happiest that ever fell to the lot of man, till the very moment of its close. During his last residence in London, on the 24th of December, last year, he had an attack of apoplexy; and, nature demanding her rights, he died on the 29th of March in the present year [1772], in the eighty-fifth year of his age; satisfied with his sojourn on earth, and delighted with the prospect of his heavenly metamorphosis.

May this Royal Academy retain as long, a great number of such distinguished and useful members!

Thus the Chevalier closes his oration; on which it is needless to add any remarks to those which we have offered above. It evinces, beyond all possibility of contradiction that Swedenborg was distinguished by all the virtues, abilities, and attainments, that can shed lustre on the character of a man; and that, notwithstanding his theological writings must have caused him, with many, to be regarded with suspicion, he retained among his countrymen the respect of those who knew him best,—of men distinguished both by rank and learning,—till the last. It evinces, in short, that his whole character and conduct were in the fullest accord with the statements of his writings;—that if the statements of his writings are true, his character and conduct were such as to authenticate and sustain them. His writings thus come to the reader with every possible claim to attention; it is from the investigation of *them* that he must finally form his conclusions.

It may be expedient to observe, respecting the work which follows, that the four Doctrines which it contains were never before collected into one volume in English. They were, however, published all together by the Author, and are usually found together, in one volume, in Latin; but having been printed with distinct title-pages, they have hitherto been printed separately in English, though they obviously admit of being so arranged as usefully to form one work.

man states, that the most solid and best written memorials on the state of the finances, presented at the Diet of 1761, were drawn up by Swedenborg; in one of which he refuted a quarto volume on the subject, citing from it the corresponding passages, in the compass of a single sheet. [Edits.]

* How inconsistent is this with the story which has been invented and propagated in this country, that he was once attacked with a most violent fever, attended with delirium, from the effects of which he never recovered! In Sweden, where his personal history must have been best known, nothing, it seems, of the kind was ever heard of. [Edits.]

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THE
DOCTRINE
OF
THE NEW JERUSALEM
RESPECTING
THE LORD.

BY EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS WORK ENTITLED
"DOCTRINA NOVÆ HIEROSOLYMÆ DE DOMINO."
Amstelodami, 1763.

TO WHICH ARE ADDED,
ANSWERS TO QUESTIONS ON THE TRINITY,
PROPOSED BY THE LATE REV. T. HARTLEY, A.M.

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THE AUTHOR'S

PREFACE.

SOME years since, five small works were published, viz., 1. Heaven and Hell; 2. The Doctrine of the New Jerusalem; 3. The Last Judgment; 4. The White Horse; 5. The Planets and Earths in the Universe; in which works many things, till then unknown, were made manifest. Now, by the command of the Lord, who has revealed himself to me, the following works are to be laid before the public:—

The Doctrine of the New Jerusalem concerning the Lord;

The Doctrine of the New Jerusalem concerning the Sacred Scripture;

The Doctrine of Life for the New Jerusalem, from the Commandments of the Decalogue;

The Doctrine of the New Jerusalem concerning Faith;

A Continuation concerning the Last Judgment;

Angelic Wisdom concerning the Divine Providence;

Angelic Wisdom concerning the Divine Omnipotence, Omnipresence, Omniscience, Infinity, and Eternity;

Angelic Wisdom concerning the Divine Love and the Divine Wisdom;

Angelic Wisdom concerning Life.

By the Doctrine of the New Jerusalem is to be understood the Doctrine for the New Church, which is now being established by the Lord ; for the Old Church is come to its end, as may be seen in what is said in the tract concerning the Last Judgment, No. 33 to No. 39, and from what will be shewn in the tracts just mentioned.

That by the New Jerusalem, predicted in the Apocalypse, chap. xxi., which is to follow the judgment, is to be understood the New Church, may be seen in the last article of this tract.

THE DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING
THE LORD.

THE WHOLE SACRED SCRIPTURE TREATS OF THE LORD, AND
THE LORD IS THE WORD.

1. WE read in John, "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men: and the light shineth in darkness; but the darkness comprehended it not." Moreover, "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth" (chap. i. 1—5, 14). The same Evangelist further adds, "Light is come into the world, and men loved darkness rather than light, because their deeds were evil" (chap. iii. 19). And in another place, "While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world, that whosoever believeth on me should not abide in darkness" (chap. xii. 36, 46). From these passages it is evident, that the Lord is God from eternity, and that this God is himself the Lord who was born in the world: for it is said, that the Word was with God, and God was the Word: as, also, that without him was not any thing made that was made: and again, that the Word was made flesh, and they beheld him. Why the Lord is called **THE WORD**, is but little understood in the church: he is however called the Word, because **THE WORD** signifies Divine Truth, or Divine Wisdom; and the Lord is Divine Truth itself, or Divine Wisdom itself; for which reason he is likewise called the Light, which also is said to have come into the world. Divine Wisdom and Divine Love, constitute a one, and were from eternity a one in

the Lord, wherefore it is said, "In him was life, and the life was the light of men:"—Life is Divine Love, and Light is Divine Wisdom. This oneness is what is meant by these words: "In the beginning—the Word was with God, and God was the Word:"—with God, means to be in him; for wisdom is in love, and love in wisdom. So also in another place in John: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee, before the world was" (chap. xvii. 5). With thine own self, means, in thy self: wherefore it is also said, and God was the Word: and elsewhere, that the Lord is in the Father, and the Father in him, as well as, that the Father and he are one. Now as the Word is the Divine Wisdom of the Divine Love, it follows, that it is Jehovah himself, thus the Lord, by whom all things were made that are made, for all things were created from the Divine Love by the Divine Wisdom.

2. That the Word which is here specifically meant is the same that was manifested by Moses, and the Prophets, and by the Evangelists, may evidently appear from this consideration; that this is Divine Truth Itself, from which is derived all the wisdom that exists with angels, and all spiritual intelligence with men. For angels have in the heavens the very same Word that men have in the world, save only that with men it is natural, whereas in the heavens it is spiritual. And since the Word is Divine Truth, it is also the Divine Proceeding, and this is not only from the Lord but is also the Lord Himself. As this Word is thus the Lord Himself, each and all [things] of the Word are written in reference to him alone: from Isaiah even to Malachi, there is nothing given which is not concerning the Lord, or, in the opposite sense, contrary to the Lord. That this is the case, has not heretofore been seen by any one; but yet every one may see it, provided he is apprised of it, and thinks of it whilst he is reading; and is informed further, that in the Word there is not only a natural but also a spiritual sense; and that in this sense, by the names of persons and of places, is signified something of the Lord, and thence something of heaven and the church from him, or something opposite thereto. Now as each and all things of the Word have reference to the Lord; and as the Word, because it is Divine Truth, is the Lord; it clearly appears why it is said, "and the Word was made flesh, and dwelt among us, and we beheld his glory;" and also why it is said, "While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world, that whosoever believeth on me should not abide in darkness." Light is the Divine Truth,—thus the Word: wherefore every one, even at the present day, who, when reading the Word, approaches the Lord alone, and prays to him, is enlightened by it.

3. We will here state, in a few words, what is declared concerning the Lord, both in general and in particular, in all the Prophets of the Old Testament, from *Isaiah* unto *Malachi*. I. That the Lord would come into the world in the fulness of time, which was, when he was no longer known by the Jews, and when, consequently, there was nothing which constitutes a church remaining; and that unless he should then come into the world and reveal himself, mankind would perish in eternal death: as he himself says in John: "If ye believe not that I am [he], ye shall die in your sins" (viii. 24). II. That the Lord would come into the world to accomplish a last judgment, and thereby to subjugate the then prevailing power of the hells; which was to be effected by combats or by temptations admitted to assault the Human derived from the mother, and by continual victories then obtained; and that unless the hells should be so subjugated, no man could possibly be saved. III. That the Lord would come into the world to glorify his Human, that is, to unite it to the Divine which was in him by conception. IV. That the Lord would come into the world to establish a New Church, which should acknowledge him as the Redeemer and Saviour, and by love and faith towards him be redeemed and saved. V. That he would then also arrange heaven in order, so that it, with the church, should constitute a one. VI. That the passion of the cross would be the last combat or temptation, by which he would fully conquer the hells, and fully glorify his Human.—That the Word treats of no other subjects, may be seen in the small treatise concerning the *Sacred Scriptures*.

4. In confirmation of this, I shall merely, in this first article, adduce such passages from the Word, as mention *that day*, *in that day*, and *in that time*; in which, by *day* and *time*, are meant the coming of the Lord. Thus in *ISAIAH*: "And it shall come to pass in the *last days* that the mountain of the house of Jehovah shall be established in the top of the mountains." "Jehovah alone shall be exalted *in that day*." "*The day* of Jehovah of hosts shall be upon every one that is proud and lofty." "*In that day* a man shall cast his idols of silver and his idols of gold" (chap. ii. 2, 11, 12, 20). "*In that day* Jehovah will take away the bravery of their tinkling ornaments" (chap. iii. 18). "*In that day* shall the Branch of Jehovah be beautiful and glorious" (chap. iv. 2). "*In that day* they shall roar against them like the roaring of the sea, and if one look unto the land behold darkness and sorrow, and the light is darkened in the heavens thereof" (chap. v. 30). "And it shall come to pass *in that day* that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt." "*In the same day* shall Jehovah shave with a razor that is hired." It shall come to pass *in that day* that a man shall nourish a young cow and two

sheep." "In that day it shall even be for briers and thorns" (chap. vii. 18, 20, 21, 23). "And what will ye do in the day of visitation, and in the desolation which shall come from far?" "In that day the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah" (chap. x. 3, 20). "In that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious." "In that day—Jehovah shall set his hand again the second time to recover the remnant of his people" (chap. xi. 10, 11). "In that day thou shalt say, O Jehovah, I will praise thee." "In that day shall ye say, Praise Jehovah, call upon his name" (chap. xii. 1, 4). "Howl ye, for the day of Jehovah is at hand, it shall come as a destruction from the Almighty." "Behold, the day of Jehovah cometh, eruel both with wrath and fierce anger." "I will shake the heavens, and the earth shall remove out of her place, in the wrath of Jehovah of hosts, and in the day of his fierce anger." Her time is near to come, and her days shall not be prolonged" (chap. xiii. 6, 9, 13, 22). "In that day it shall come to pass that the glory of Jacob shall be made thin." "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel." "In that day shall his strong cities be as a forsaken bough" (chap. xvii. 4, 7, 9). "And the inhabitants of this isle shall say in that day, Behold, such is our expectation" (chap. xx. 6). "In that day shall five cities in the land of Egypt speak the language of Canaan." "In that day shall there be an altar to Jehovah in the midst of the land of Egypt." "In that day shall there be a highway out of Egypt to Assyria." "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land" (chap. xix. 18, 19, 23, 24). "For it is a day of trouble, and of treading down, and of perplexity by the Lord Jehovah of hosts" (chap. xxii. 5). "In that day Jehovah shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." "And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited; then the moon shall be confounded, and the sun ashamed" (chap. xxiv. 21—23). "It shall be said in that day, Lo, this is our God, we have waited for him, and he will save us" (chap. xxv. 9). "In that day shall this song be sung in the land of Judah, We have a strong city" (chap. xxvi. 1). "In that day Jehovah, with his sore, and great, and strong sword, shall punish." "In that day sing ye unto her, A vineyard of red wine." "And it shall come to pass in that day that the great trumpet shall be blown" (chap. xxvii. 1, 2, 13). "In that day shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty" (chap. xxviii. 5). "In that day shall the

deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness" (chap. xxix. 18). "And there shall be upon every high mountain and upon every high hill, rivers, and streams of waters, *in the day* of the great slaughter, when the towers fall: moreover, the light of the moon shall be as the light of the sun, &c., *in the day* that Jehovah bindeth up the breach of his people" (chap. xxx. 25, 26). "*In that day* every man shall cast away his idols of silver, and his idols of gold" (chap. xxxi. 7). "For it is *the day* of Jehovah's vengeance, the year of his recompences" (chap. xxxiv. 8). "These two things shall come to thee in a moment, *in one day*; the loss of children and widowhood" (chap. xlvii. 9). "Therefore, my people shall know my name; therefore they shall know *in that day*, that I am he that doth speak, behold it is I" (chap. lii. 6). "Jehovah hath anointed me to preach good tidings unto the meek;—to proclaim the acceptable year of Jehovah, to comfort all that mourn" (chap. lxi. 1, 2). "For *the day* of vengeance is in my heart, and *the year* of my redeemed is come" (chap. lxiii. 4).

So in JEREMIAH. "*In those days*, saith Jehovah, they shall say no more, The ark of the covenant of Jehovah." "*At that time* they shall call Jerusalem the throne of Jehovah." "*In those days* the house of Judah shall walk with the house of Israel" (chap. iii. 16—18). "*At that day*, saith Jehovah, the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder" (chap. iv. 9). "Therefore, behold *the days come*, saith Jehovah, that it shall no more be called Tophet:—for the land shall be desolate" (chap. vii. 32, 34). "Therefore shall they fall among them that fall, *in the time* of their visitation" (chap. viii. 12). "Behold, *the days come*, saith Jehovah, that I will punish all them which are circumcised with the uncircumcised" (chap. ix. 25). "*In the time* of their visitation they shall perish" (chap. x. 15). "And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, even *the year* of their visitation" (chap. xi. 23). "Behold, *the days come*, saith Jehovah, that it shall no more be said," &c. (chap. xvi. 14). "I will shew them the back and not the face *in the day* of their calamity" (chap. xviii. 17). "Behold, *the days come*, saith Jehovah, that this place shall be no more called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter" (chap. xix. 6). "Behold, *the days come*, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper." "*In his days* Judah shall be saved, and Israel shall dwell safely." "Therefore, behold, *the days come*, saith Jehovah, that they shall no more say," &c. "I will bring evil upon them, even *the year* of their visitation, saith Jehovah." "*In the latter days* ye shall consider it perfectly" (chap. xxiii. 5—7,

12, 20). "For lo, *the days come*, saith Jehovah, that I will bring again the captivity of my people Israel and Judah." "Alas, for *that day* is great, so that none is like it." "For it shall come to pass *in that day*, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds" (chap. xxx. 3, 7, 8). "For there shall be *a day* that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto Jehovah our God." "Behold, *the days come*, saith Jehovah, that I will make a new covenant." "Behold, *the days come*, saith Jehovah, that the city shall be built to Jehovah" (chap. xxxi. 6, 31, 38). "Behold, *the days come*, saith Jehovah, that I will perform that good thing." "In *those days*, and at *that time*, will I cause the branch of righteousness to grow up unto David." "In *those days* shall Judah be saved" (chap. xxxiii. 14—16). "I will bring my words upon this city for evil, and not for good, and they shall be accomplished *in that day* before thee. But I will deliver thee *in that day*" (chap. xxxix. 16, 17). "For this is *the day* of the Lord Jehovah of hosts, a day of vengeance, that he may avenge him of his adversaries." "The *day* of their calamity was come upon them, and the *time* of their visitation" (chap. xlvi. 10, 21). "Because of *the day* that cometh to spoil," &c. (chap. xlvii. 4). "I will bring upon it, even upon Moab, *the year* of their visitation, saith Jehovah. Yet will I bring again the captivity of Moab *in the latter days*, saith Jehovah" (chap. xlviii. 41, 47). "I will bring the calamity of Esau upon him, *the time* that I will visit him." "Her young men shall fall in her streets, and all the men of war shall be cut off *in that day*." "In *the latter days*, I will bring again the captivity of Elam" (chap. xlix. 8, 26, 39). "In *those days*, and in *that time*, saith Jehovah, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek Jehovah their God." "In *those days*, and in *that time*, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none." "Woe unto them, for *their day* is come, *the time* of their visitation." "Thy *day* is come, *the time* that I will visit thee" (chap. l. 4, 20, 27, 31). "They are vanity, the work of errors; in *the time* of their visitation they shall perish" (chap. li. 18).

So in EZEKIEL. "*An end* is come, *the end* is come." "The morning is come upon thee, O thou that dwellest in the land; *the time* is come, *the day* of trouble is near." "Behold *the day*, behold, it is come: the morning is gone forth; the rod hath blossomed; pride hath budded." "The *time* is come, *the day* draweth near;—wrath is upon the multitude thereof." "Their silver and their gold shall not be able to deliver them *in the day* of the wrath of Jehovah" (chap. vii. 6, 7, 10, 12, 19). "They of the house of Israel say, The vision that he seeth is for many *days to come*, and he prophesieth of the *times that are far off*"

(chap. xii. 27). "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle *in the day of Jehovah*" (chap. xiii. 5). "And thou profane wicked prince of Israel, whose *day is come* when iniquity shall have an end" (chap. xxi. 25). "Then say thou, Thus saith the Lord Jehovah: The city sheddeth blood in the midst of it, that her *time* may come." "Thou hast caused *thy days* to draw near, and art come even unto *thy years*" (chap. xxii. 3, 4). "Shall it not be *in the day* when I take from them their strength?" "He that escapeth *in that day* shall come unto thee, to cause thee to hear it with thine ears." "*In that day* shall thy mouth be opened to him which is escaped" (chap. xxiv. 25—27). "*In that day* will I cause the horn of the house of Israel to bud forth" (chap. xxix. 21). "Howl ye, Woe worth the day! For *the day* is near, even *the day* of Jehovah is near, a cloudy *day*, it shall be *the time* of the heathen." "*In that day* shall messengers go forth from me" (chap. xxx. 2, 3, 9). "*In the day* when he went down to the grave" (chap. xxxi. 15). "As a shepherd seeketh out his flock *in the day* that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the cloudy and dark *day*" (chap. xxxiv. 12). "*In the day* that I shall have cleansed you from all your iniquities" (chap. xxxvi. 33). "Prophecy and say, *In that day*, when my people of Israel dwelleth safely, shalt thou not know it?" "It shall be *in the latter days*, and I will bring thee against my land." "And it shall come to pass *at the same time*, when Gog shall come against the land of Israel, fury shall come up in my face." "For in my jealousy, and in the fire of my wrath, have I spoken: Surely *in that day* there shall be a great shaking in the land of Israel" (chap. xxxviii. 14, 16, 18, 19). "Behold, it is come:—this is *the day* whereof I have spoken." "And it shall come to pass *in that day*, that I will give unto Gog a place there of graves in Israel." "So the house of Israel shall know that I am Jehovah their God, from *that day* and forward" (chap. xxxix. 8, 11, 22).

So in DANIEL. "There is a God in heaven that revealeth secrets, and maketh known what shall be *in the latter days*" (chap. ii. 28). "Until—*the time* came that the saints possessed the kingdom" (chap. vii. 22). "Understand, O Son of man; for *at the time of the end* shall be the vision." "And he said, Behold, I will make thee know what shall be *in the last end* of the indignation; for at the *time appointed the end* shall be." "And the vision of the evening and the morning, which was told, is true; wherefore shut thou up the vision, for it shall be for *many days*" (chap. viii. 17, 19, 26). "I am come to make thee understand what shall befall thy people *in the latter days*; for yet the vision is for *many days*" (chap. x. 14). "And some

of them of understanding shall fall, to try them, and to purge, and to make them white, even to *the time of the end*; because it is yet for a *time* appointed" (chap. xi. 35). "*At that time* shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a *time* of trouble, such as there never was since there was a nation, even to *that same time*; and at *that time* thy people shall be delivered, every one that shall be found written in the book" (chap. xii. 1). "But thou, O Daniel, shut up the words, and seal the book, even to *the time of the end*." "From the *time* that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." "Thou shalt rest and stand in thy lot at *the end of the days*" (chap. xii. 4, 11, 13).

So in HOSEA. "Yet a *little while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." "*At that day* I will break the bow of Israel." "Great shall be *the day* of Jezreel" (chap. i. 4, 5, 11). "And it shall be at *that day*, saith Jehovah, that thou shalt call me Ishi." "*In that day* will I make a covenant for them." "*In that day* I will hear" (chap. ii. 16, 18, 21). "Afterwards shall the children of Israel return, and seek Jehovah their God, and David their king, and shall fear Jehovah and his goodness in *the latter days*" (chap. iii. 5). "Come, and let us return unto Jehovah; for he hath torn, and he will heal us; after two days will he revive us; in *the third day* he will raise us up, and we shall live in his sight" (chap. vi. 1, 2). "*The days* of visitation are come; *the days* of recompense are come" (chap. ix. 7).

So in JOEL. "Alas, for *the day*, for *the day* of Jehovah is at hand, and as a destruction from the Almighty shall it come" (chap. i. 15). "*The day* of Jehovah cometh, for it is nigh at hand; a *day* of darkness and of gloominess; a *day* of clouds and of thick darkness." "*The day* of Jehovah is great and very terrible; and who can abide it?" (chap. ii. 1, 2, 11). "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh:—and also upon the servants and upon the handmaids in *those days* will I pour out my spirit." "The sun shall be turned into darkness, and the moon into blood, before the great and terrible *day* of Jehovah come" (chap. ii. 28, 29, 31). "*In those days*, and in *that time*, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations." "For *the day* of Jehovah is near." "*In that day* the mountains shall drop down new wine" (chap. iii. 1, 2, 14, 18).

So in OBADIAH. "Shall I not in *that day*, saith Jehovah, even destroy the wise men out of Edom?" "Neither shouldst thou have rejoiced over the children of Judah in *the day* of their destruction; neither shouldst thou have spoken proudly in *the*

day of distress." "*For the day of Jehovah is near upon all the heathen*" (verses 8, 12, 15).

So in AMOS. "He that is conragious among the mighty, shall flee away naked *in that day*" (chap. ii. 16). "*In the day that I shall visit the transgressions of Israel upon him*" (chap. iii. 14). "Wo unto you that desire *the day of Jehovah*: to what end is it for you? *the day of Jehovah is darkness and not light.*" "Shall not *the day of Jehovah* be darkness and not light? even very dark and no brightness in it" (chap. v. 18, 20). "The songs of the temple shall be howlings *in that day.*" "*In that day*, saith Jehovah God, I will cause the sun to go down at noon, and I will darken the earth in the clear day." "*In that day* shall the fair virgins and young men faint for thirst" (chap. viii. 3, 9, 13). "*In that day* I will raise up the tabernacle of David that is fallen." "Behold, *the days come* that the mountains shall drop sweet wine" (chap. ix. 11, 13).

So in MICAH. "*In that day* shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled" (chap. ii. 4). "*In the last days* the mountain of the house of Jehovah shall be established in the top of the mountains." "*In that day*, saith Jehovah, will I assemble her that halteth" (chap. iv. 1, 6). "*In that day* I will cut off thy horses out of the midst of thee, and I will destroy thy chariots" (chap. v. 10). "*The day of thy watchmen and thy visitation cometh.*" "*In the day* that thy walls are to be built, *in that day* shall the decree be far removed." "*In that day* also, he shall come even to thee" (chap. vii. 4, 11, 12).

So in HABAKKUK. "The vision is yet for *an appointed time*, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (chap. ii. 3). "O Jehovah, revive thy work *in the midst of the years, in the midst of the years* make known; in wrath remember mercy" (chap. iii. 2).

So in ZEPHANIAH. "*The day of Jehovah is at hand.*" "*In the day of Jehovah's sacrifice, I will punish the princes, and the king's children.*" "*In that day* there shall be the noise of a cry." "*At that time* I will search Jerusalem with candles." "*The great day of Jehovah is near.*" "*That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers.*" "*In the day of Jehovah's wrath, the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land*" (chap. i. 7, 8, 10, 12, 14—16, 18). "*Before the day of Jehovah's anger come upon you.*" "It may be ye shall be hid *in the day of Jehovah's anger*" (chap. ii. 2, 3). "Wait ye upon me until *the day* that I rise up to the

prey." "*In that day* shalt thou not be ashamed for all thy doings?" "*In that day* it shall be said to Jerusalem, Fear thou not." "*At that time* I will undo all that afflict thee." "*At that time* will I bring you again, even in *the time* that I gather you; for I will make you a name" (chap. iii. 8, 11, 16, 19, 20).

So in ZECARIAH. "I will remove the iniquity of that land *in one day*." "And many nations shall be joined to Jehovah *in that day*" (chap. ii. 11). "*In that day* shall ye call every man his neighbour under the vine and under the fig-tree" (chap. iii. 9, 10). "*In those days* ten men shall take hold of the skirt of him that is a Jew" (chap. viii. 23). "And Jehovah their God shall save them *in that day*, as the flock of his people" (chap. ix. 16). "My covenant was broken *in that day*" (chap. xi. 11). "*In that day* will I make Jerusalem a burdensome stone for all people." "*In that day*, saith Jehovah, I will smite every horse with astonishment." "*In that day* will I make the governors of Judah like a hearth of fire among the wood." "*In that day* shall Jehovah defend the inhabitants of Jerusalem." "*In that day* I will seek to destroy all nations that come against Jerusalem." "*In that day* shall there be a great mourning in Jerusalem" (chap. xii. 3, 4, 6, 8, 9, 11). "*In that day* there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem." "*In that day* I will cut off the names of the Idols out of the land." "*In that day* the prophets shall be ashamed" (chap. xiii. 1, 2, 4). "Behold, *the day* of Jehovah cometh." "His feet shall stand *in that day* upon the mount of Olives." "*In that day* the light shall not be clear nor dark; but it shall be *one day* which shall be known to Jehovah, not day nor night; but it shall come to pass that at evening-time it shall be light." "*In that day* living waters shall go out from Jerusalem." "*In that day* there shall be one Jehovah, and his name one." "*In that day* a great tumult from Jehovah shall be among them." "*In that day* shall there be upon the bells of the horses, Holiness unto Jehovah." "*In that day* there shall be no more the Canaanite in the house of Jehovah" (chap. xiv. 1, 4, 6—9, 13, 20, 21).

So in MALACHI. "But who may abide *the day* of his coming, and who shall stand when he appeareth?" "And they shall be mine, saith Jehovah of hosts, *in that day* when I make up my jewels." "Behold, *the day* cometh that shall burn as an oven." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful *day of Jehovah*" (chap. iii. 2, 17, and iv. 1, 5).

And in the PSALMS OF DAVID. "*In his days* shall the righteous flourish, and abundance of peace;—he shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm lxxii. 7, 8); besides other places.

5. By *day and time*, in these places, is meant the coming of the Lord. By *a day* or *time* of darkness, of thick darkness, of gloominess, of no light, of desolation, of the end of iniquity, and of destruction, is meant the coming of the Lord when he is no longer known, and consequently when there is nothing which constitutes a church remaining. By *a day* cruel and terrible, *a day* of wrath, of anger, of tumult, of visitation, of sacrifice, of recompense, of trouble, of battle, and of mourning, is meant the coming of the Lord to judgment. His coming for the purpose of establishing a new church, which should acknowledge him as the Redeemer and Saviour, is meant by *the day* in which Jehovah alone should be exalted; in which he should be one, and his name one; in which the branch of Jehovah should be beautiful and glorious; in which the righteous should flourish; in which he should revive, seek his sheep, and make a new covenant; in which the mountains shall drop new wine, and living waters go out from Jerusalem; in which they should look unto the God of Israel; besides many similar expressions.*

6. To the above passages, shall here be added some others which speak more openly of the coming of the Lord; as these: "The Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel [*God with us*]" (Isaiah vii. 14; Matt. i. 22, 23). "Unto us a Child is born, unto us a Son is given; and the Government shall be upon his shoulder: and his name shall be called Wonderful,

* The following remarks on the meaning of the phrase "the end or extremity of the days," or "the latter or last days," so often occurring in the prophets, are translated from *Gussetius's Commentaries on the Hebrew Language*; and they are here subjoined because many readers may be pleased to see how strongly the explanation of these words, as given above, is corroborated by the most learned of the writers, both Jewish and Christian, who have made the Old Testament, in its original language, their particular study.

"If it be now asked, What is meant by the phrase 'the end or extremity of the days,' or 'the latter or last days'?" we answer, The time of the Messiah. This was clearly seen by the Rabbins. David Kimchi, on Isaiah ii. 2, says, *זמנן דמשיח* [That is, 'The end or extremity of days means those of the Messiah.']. The same is affirmed by Moses Gerundensis, and after him by Manasseh ben Israel in his work *De Resurrectione*, L. 3. c. 3. More early authors, and such as are more to be relied on, even the apostles themselves, had come to the same conclusion. Thus John (1 Epist. ii. 18,) says, 'Little children, it is *the last time*;' evidently supposing that phrase to denote a peculiar epoch, and that this epoch had then arrived. Paul speaks in the same manner: see 2 Tim. iii. 1; 1 Cor. x. 11; Heb. ix. 26. So does Peter (1 Epist. i. 20): and Jude (Epist. 18). They speak of a certain time, or days, to which they give appellations of the same import with the phrase *זמנן דמשיח*; and they call this their *אחרית* [the extremity or end], although it was then present, and was not supposed by them to be still to come. They would never have adopted this mode of speaking, had not this denomination, as applied to the days of the Messiah, been already in use: thus they must have drawn it from this prophetic phrase, *אחרית דמשיח* [the end or extremity of days]. And certain it is that wherever this phrase occurs in the prophets, it applies most exactly to the days of the Messiah: in other words, to the period of the coming of the Lord. See *Gussetii Comm. L. Ebr.* under the root *אחר*.

Counsellor, the mighty God, the *everlasting Father*, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom,—to establish it with judgment and with justice, from henceforth, even for ever" (Isaiah ix. 6, 7). "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might." "Righteousness shall be the girdle of his loins, and truth the girdle of his reins." "And in that day there shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious" (Isaiah xi. 1, 2, 5, 10). "Send ye the lamb to the ruler of the land, from Sela to the wilderness, unto the mount of the daughter of Zion." "And in mercy shall the throne be established: and he shall sit upon it in truth, in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isaiah xvi. 1, 5). "It shall be said in that day, Lo! *This is our God*; we have waited for him, and he will save us: *this is Jehovah*; we have waited for him, we will be glad and rejoice in his salvation" (Isaiah xxv. 9). "The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah*, make straight in the desert a highway *for our God*." "The glory of *Jehovah* shall be revealed, and all flesh shall see it together." "Behold, the *Lord Jehovah* will come with a strong hand, and his arm shall rule for him." "He shall feed his flock like a shepherd" (Isaiah xl. 3, 5, 10, 11). "Behold—my elect in whom my soul delighteth." "I *Jehovah* have called thee in righteousness,—and will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am *Jehovah*, that is my name, and my glory will I not give to another" (Isaiah xlii. 1, 6—8). "Who hath believed our report, and to whom is the arm of Jehovah revealed?" "He hath no form nor comeliness; and when we shall see him there is no beauty—." "He hath borne our griefs, and carried our sorrows" (Isaiah liii. 1, 2, 4). "Who is this that cometh from Edom, with dyed garments from Bozrah—travelling in the greatness of his strength? I that speak in righteousness, mighty to save." "For the day of vengeance is in my heart, and the year of my redeemed is come." "So he was their Saviour" (Isaiah lxiii. 1, 4, 8). "Behold, the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth; and this is his name whereby he shall be called: *Jehovah our righteousness*" (Jer. xxxiii. 5, 6, and xxxiii. 15, 16). "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto

thee: he is just, and having salvation." "He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zechariah ix. 9, 10). "Sing and rejoice, O daughter of Zion, for lo! I come, and I will dwell in the midst of thee.—And many nations shall be joined to *Jehovah* in that day, and shall be my people" (ii. 10, 11). But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah; yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." "He shall stand and feed in the strength of *Jehovah*" (Micah v. 2, 4). "Behold, I will send my messenger, and he shall prepare the way before me: and *Jehovah* whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come.—But who may abide the day of his coming?" "Behold, I will send unto you Elijah the prophet, before the coming of the great and dreadful day of *Jehovah*" (Malachi iii. 1, 2, and iv. 5). "I saw,—and behold, one like the Son of Man came with the clouds of heaven;—and and there was given him dominion, glory, and a kingdom, that all people, and nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And all dominions shall serve and obey him" (Dan. vii. 13, 14, 27). "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression,—and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going-forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, shall be seven weeks" (Dan. ix. 24, 25). "I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make him my First-born, higher than the kings of the earth." "His seed also will I make to endure for ever, and his throne as the days of heaven" (Psalm lxxxix. 25—27, 29). "*Jehovah* said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. *Jehovah* shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thou art a priest for ever after the order of Melchizedek" Psalm cx. 1, 2, 4; see Matt. xxii. 44, Luke xx. 42). "I have set my king upon my holy hill of Zion. I will declare the decree: *Jehovah* hath said unto me, Thou art my Son; This day have I begotten thee.—I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Kiss the Son, lest he be angry, and ye perish from the way.—Blessed are all they that put their trust in him" (Psalm ii. 6—8, 12). "Thou hast made him a little lower than the angels; and hast crowned him with glory

and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet" (Psalm viii. 5, 6). "*Jehovah*, remember David:—how he swear unto *Jehovah*, and vowed unto the mighty God of Jacob: Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes,—until I find out a place for *Jehovah*, a habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah, we found it in the fields of the wood. We will go into his tabernacles: we will worship at his footstool.—Let thy priests be clothed with righteousness, and let thy saints shout for joy" (Psalm cxxxii. 1, 7, 9). But these passages are but few compared to what might be adduced.

7. That the whole Sacred Scripture treats solely concerning the Lord, will more fully appear from what follows, and is more particularly shewn in *The Treatise on the Sacred Scripture*. In this circumstance alone the sanctity of the Word is grounded. This is also signified by these words in the Apocalypse: "*The testimony of Jesus is the spirit of prophecy*" (xix. 10).

BY THE LORD'S FULFILLING ALL THE CONTENTS OF THE LAW,
IS MEANT, THAT HE FULFILLED ALL THE CONTENTS OF
THE WORD.

8. It is supposed by many at this day, that when it is said of the Lord, that he fulfilled the law, the meaning of this expression is, that he fulfilled all the commandments of the Decalogue, and that thus he became righteousness; and it is further supposed, that by the belief of this on the part of mankind, he justifies them, that is, makes them righteous also. Nevertheless, this is not the meaning of that expression; but its real signification is, that he fulfilled all things which are written concerning him in the law and the prophets, that is, in the whole sacred Scripture, because this treats of him alone, as was observed in the foregoing section. The reason why many have entertained a different belief is, because they have not searched the Scriptures and seen what is there meant by *the law*. By the law are therein signified, in a strict sense, the ten commandments of the Decalogue; in a more extensive sense, all things that are written in the five books of Moses; and in the most extensive sense, all things that are contained in the Word.

I. *That by the law, in a strict sense, are meant the Ten Commandments of the Decalogue*, is a thing generally acknowledged.

9. II. *That by the law, in a more extensive sense, are meant all things that are written in the five books of Moses*, will appear from the following passages: In Luke: "Abraham said unto him, [the rich man in hell,] They have *Moses and the prophets*,

let them hear them. If they hear not *Moses and the prophets*, neither will they be persuaded, though one rose from the dead" (xvi. 29, 31). In John: Philip said unto Nathanael, "We have found him of whom *Moses in the law and the prophets* did write" (i. 45). In Matthew: "Think not that I am come to destroy *the law or the prophets*: I am not come to destroy, but to fulfil" (v. 17). In the same: "For all the *prophets and the law* prophesied until John" (xi. 13). In Luke: "*The law and the prophets* were until John; since that time the kingdom of God is preached" (xvi. 16). In Matthew: "All things whatsoever ye would that men should do unto you, do ye even so to them; for this is *the law and the prophets*" (vii. 12). In the same: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul."—And—"Thou shalt love thy neighbour as thyself. On these two commandments hang all *the law and the prophets*" (xxii. 37, 39, 40). In these places, by *Moses and the prophets*, as also by the law and the prophets, are signified all things that are written in the books of *Moses* and in those of the prophets. That by the law in particular are signified all things that were written by *Moses*, will further appear from the following passages: In Luke: "And when the days of her purification, according to *the law of Moses*, were accomplished, they brought him to Jerusalem, to present him to the Lord: (as it is written in *the law of the Lord*, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in *the law of the Lord*, a pair of turtle doves, or two young pigeons." "And the parents brought in the child Jesus, to do for him after the custom of *the law*." "And when they had performed all things according to *the law of the Lord*" (ii. 22—24, 27, 39). In John: "*Moses in the law* commanded us, that such should be stoned" (viii. 5). In the same: "*The law* was given by *Moses*" (i. 17). From whence it appears, that sometimes the law is named, and sometimes *Moses*, where such things are treated of as are contained in the books written by him; as is also done in Matthew viii. 4; Mark x. 2—4; xii. 19; Luke xx. 28, 37; John iii. 14; vii. 19, 51; viii. 17; xix. 7. Many things commanded to be performed, are also called, by *Moses* himself, *the law*; as in relation to the burnt offerings, Levit. vi. 9; vii. 1, 11; to the meat offering, Levit. vi. 14; to the leprosy, Levit. xiv. 2; to jealousy, Numb. v. 29; and to the Nazariteship, Numb. vi. 13, 21. *Moses* himself also called his books *the law*: "*Moses* wrote this *law*, and delivered it unto the priests, the sons of Levi, who bare the ark of the covenant of *Jehovah*." And he said unto them, "Take *this book of the law*, and put it in the side of the ark of the covenant of *Jehovah*." (Deut. xxxi. 9, 26). It was put in the side of the ark, because within the ark were the tables of stone, which, in a strict sense, are called the law. The books of *Moses*

are afterwards, also, called the law: "And Hilkiah the high priest said unto Shaphan the scribe, I have found *the book of the law* in the house of Jehovah." "And when the king had heard the words of the *book of the law*, he rent his clothes" (2 Kings xxii. 8, 11).

10. III. *That by the law, in the most extensive sense, are meant all things that are contained in the Word*, may appear from the following passages. "Jesus answered them, Is it not written in *your law*, I said ye are gods" (John x. 34)? This is written in Psalm lxxxii. 6. "The people answered him, We have heard out of *the law*, that Christ abideth for ever" (John xii. 34). This is written in Psalm lxxxix. 29; cx. 4; and in Daniel vii. 14. "That the Word might be fulfilled that is written in *their law*, They hated me without a cause" (John xv. 25). This is written in Psalm xxxv. 19. "The Pharisees answered, Have any of the rulers—believed on him? but this people who knoweth not *the law* are cursed" (John vii. 48, 49). "It is easier for heaven and earth to pass, than one tittle of *the law* to fail" (Luke xvi. 17); where, by *the law*, is signified the whole of the Sacred Scripture.

11. *That by the Lord's fulfilling all the contents of the law, is meant, that he fulfilled all the contents of the Word, will farther appear from those passages where it is said, that the Scripture was fulfilled by him, and that all things were finished; as from the following: Jesus "went into the synagogue,—and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind;—to preach the acceptable year of the Lord. And he closed the book,—and began to say, This day is this Scripture fulfilled in your ears" (Luke iv. 16, 21). "Search the Scriptures for they—testify of me" (John v. 39). "That the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me" (John xiii. 18). "None of them is lost, but the son of perdition, that the Scripture might be fulfilled" (John xvii. 12). "That the saying might be fulfilled which he spake; Of them which thou gavest me have I lost none" (John xviii. 9). "Then said Jesus unto him [Peter], Put up again thy sword into his place;—how then shall the Scriptures be fulfilled, that thus it must be?" "But all this was done, that the Scriptures of the prophets might be fulfilled" (Matt. xxvi. 52, 54, 56). "The Son of Man indeed goeth, as it is written of him." "But the Scriptures must be fulfilled" (Mark xiv. 21, 49). "And the Scripture was fulfilled which saith, And he was numbered with the transgressors" (Mark xv. 28; Luke xxii. 37). "That the*

Scripture might be fulfilled which saith, They parted my raiment amongst them, and for my vesture they did cast lots" (John xix. 24). "After this, Jesus, knowing that all things were now accomplished, that *the Scripture might be fulfilled*, saith, I thirst" (John xix. 28). "When Jesus received the vinegar, he said, *It is finished*," that is, *It is fulfilled* (John xix. 30). "These things were done *that the Scripture should be fulfilled*, A bone of him shall not be broken: And again, *another Scripture saith*, They shall look on him whom they pierced" (John xix. 36, 37): besides other places, where passages are adduced from the prophets, without its being said at the same time, that the law, or the Scripture, was fulfilled. That the whole of the Word treats of the Lord, and that he came into the world to fulfil it, he also taught his disciples before his departure, in these words: "Jesus said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at *Moses and all the prophets*, he expounded unto them in *all the Scriptures the things concerning himself*" (Luke xxiv. 25—27). And further: Jesus said unto his disciples, "These are the words which I spake unto you whilst I was yet with you, *that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me*" (Luke xxiv. 44). That the Lord, whilst in the world, fulfilled all the contents of the Word, even to its minutest particulars, is evident from these his own words: "Verily I say unto you, till heaven and earth pass, *one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled*" (Matt. v. 18).

Hence then may be clearly seen, that when it is said that the Lord fulfilled all the contents of the law, the meaning is, not merely that he fulfilled all the commandments of the Decalogue, but all the contents of the Word.

THE LORD CAME INTO THE WORLD TO SUBJUGATE THE HELLS AND TO GLORIFY HIS HUMAN; AND THE PASSION OF THE CROSS WAS THE LAST COMBAT, BY WHICH HE FULLY CONQUERED THE HELLS, AND FULLY GLORIFIED HIS HUMAN.

12. It is known in the church, that the Lord conquered death, by which is meant hell, and that he afterwards ascended in glory unto heaven; but it is not yet known that the Lord conquered death or hell by combats, which are temptations, and at the same time, by these means, glorified his Human; and that the passion of the cross was the last combat or temptation, by which he conquered the one and glorified the other. These [combats] are frequently treated of in the prophets and

in David, but not so frequently in the Evangelists; for by these the temptations which he sustained from his childhood are briefly described by his temptations in the wilderness, and afterwards by the devil, and finally by his sufferings in Gethsemane and on the cross. His temptations in the wilderness, and afterwards by the devil, are related in Matthew iv. 1—11; in Mark i. 12, 13; and in Luke iv. 1—13. But by these are signified all the temptations that he suffered even to the last. He did not reveal more concerning them to his disciples, for it is said in Isaiah, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (liii. 7). His temptations in Gethsemane are related in Matthew xxvi. 36—44; in Mark xiv. 32—42; and in Luke xxii. 39—46: and those on the cross, in Matthew xxvii. 33—50; in Mark xv. 22—37; in Luke xxiii. 33—39; and in John xix. 17—34. Temptations are nothing else than combats against the hells.*

13. That the Lord, by the passion of the cross, fully conquered the hells, he himself teaches in John: "Now is the judgment of this world; *now shall the prince of this world be cast out*" (xii. 31). This the Lord spoke, when the passion of the cross was about to take place. So again: "*The prince of this world is judged*" (xvi. 11). Also: "Be of good cheer, *I have overcome the world*" (xvi. 33). And in Luke: He [Jesus] said,—*I beheld Satan as lightning fall from heaven*" (x. 18). In these passages, by the world, the prince of the world, Satan, and the devil, is meant hell.

That the Lord, also, by the passion of the cross, fully glorified his Human, he teaches in John: "When he [Judas] was gone out, Jesus said, *Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God will also glorify him in himself, and will straightway glorify him*" (xiii. 31, 32). In the same: "Father, the hour is come: *glorify thy Son, that thy Son also may glorify thee*" (xvii. 1). And again: "Now is my soul troubled." And he said, "Father, *glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again*" (xii. 27, 28). In Luke: "Ought not Christ to have suffered these things, and to enter into *his glory*?" (xxiv. 26). All this is said in reference to his passion. The glorifying here spoken of, is the uniting of the Divine and the Human; wherefore it is said, "and God will glorify him in himself."

14. That the Lord came into the world to reduce to order all things in heaven and thence on earth; that this was effected

* Concerning the temptations or spiritual conflicts of the Lord, see the treatise on the New Jerusalem and its Heavenly Doctrine, n. 201 and 302; and concerning temptations in general, n. 189—200 of the same work.

by combats against the hells, which at that time infested every man on his entrance into and departure out of the world; and that hereby he became righteousness and saved mankind, who otherwise could not have been saved; is evident from many predictions of the prophets, of which only a few shall be here adduced. In Isaiah: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments;—for the day of vengeance is in my heart, and the year of my redeemed is come.—Mine own arm brought salvation unto me.—I will bring down their strength to the earth.—He said, Surely they are my people, children that will not lie: so he was their Saviour.—In his love and in his pity he redeemed them" (lxiii. 1, 6, 8, 9). These words are spoken of the Lord's combats against the hells. By the apparel in which he was glorious, and which was red, is signified the Word, which suffered violence from the Jewish people. His combats against the hells, and his victories over them, are described by his treading them in his anger, and trampling them in his wrath. His combating alone, and by his own proper power, is described by these words: "Of the people there was none with me;—therefore mine own arm brought salvation unto me;—I will bring down their strength to the earth." That he thereby became a Saviour and a Redeemer, is described by these words: "So he was their Saviour;—in his love and in his pity he redeemed them." And that this was the cause of his coming is described by these words: "The day of vengeance is in my heart, and the year of my redeemed is come." Again, in Isaiah: "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness it sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." "And the Redeemer shall come to Zion" (lix. 16, 17, 20). These words are also spoken in reference to the combats of the Lord against the hells during his abode in the world. That he fought against them from his own proper power, is signified by this: "He saw that there was no man;—therefore his arm brought salvation unto him." That thereby he became righteousness itself, is thus described: "His righteousness it sustained him: for he put on righteousness as a breast-plate." And that thus he redeemed mankind, by this:

"And the Redeemer shall come to Zion." So in Jeremiah: "Wherefore have I seen them dismayed?—and their mighty ones are beaten down, and are fled apace, and look not back." "For this is the day of the Lord Jehovah of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour and it shall be satiate" (xlv. 5, 10). Here, also, the combats of the Lord with the hells, and his victories over them, are described when it is said, "Wherefore have I seen them dismayed? and their mighty ones are beaten down; and are fled apace, and look not back:" by their mighty ones, and the Lord's enemies, are here meant the hells, for all therein entertain hatred against the Lord. His coming into the world for this purpose, is signified by these words: "It is the day of the Lord Jehovah of hosts, a day of vengeance, that he may avenge him of his adversaries." Again, in the same prophet: "Her young men shall fall in her streets, and all the men of war shall be cut off in that day" (xlix. 26). So in Joel: "Jehovah shall utter his voice before his army:—the day of Jehovah is great and very terrible; and who can abide it?" (ii. 11.) In Zephaniah: "In the day of the sacrifice of Jehovah, I will punish the princes, and the king's children, and all such as are clothed with strange apparel." "That day is a day of trouble,—a day of the trumpet and alarm against the fenced cities" (i. 8, 15, 16). In Zechariah: "Then shall Jehovah go forth and fight against those nations, as when he fought in the day of battle: and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem.—And ye shall flee to the valley of the mountains.—In that day the light shall not be clear nor dark." "And Jehovah shall be king over all the earth; in that day there shall be one Jehovah, and his name one" (xiv. 3—6, 9). In these places, also, the Lord's combats are the subject treated of: by "that day," is meant his coming. The mount of Olives, which was before Jerusalem, was also the place where the Lord was wont to abide; see Mark xiii. 3; xiv. 26; Luke xxi. 37; xxii. 39; John viii. 1; besides other places. So in David: "The sorrows of hell compassed me about, the snares of death prevented me." "He sent out his arrows and scattered them, and he shot out lightnings and discomfited them." "I have pursued mine enemies and overtaken them, neither did I turn again till they were consumed. I have wounded them that they were not able to rise.—Thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies.—Then did I beat them small as the dust before the wind, I did cast them out as the dirt in the street" (Psalm xviii. 5, 14, 37—40, 42). The cords and snares of death that compassed and prevented, signify temptations, which, being from hell, are also called the cords of hell.

These verses, with the whole of this Psalm, treat of the combats and victories of the Lord; it is therefore said, "Thou hast made me the head of the heathen; a people whom I have not known shall serve me" (verse 43). Again: "Gird thy sword upon thy thigh, O most mighty.—Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever.—Thou lovest righteousness,—therefore God, thy God, hath anointed thee" (Psalm xlv. 3, 5—7). These words also relate to the combats with the hells, and their subjugation; the whole Psalm treats of the Lord, of his combats, his glorification, and of the salvation of the faithful by him. Again, in David: "A fire goeth before him, and burneth up his enemies round about. The earth saw and trembled; the hills melted like wax—at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory" (Psalm xcvi. 3—6). This Psalm likewise treats of the Lord, and of the same things as the former. So again: "Jehovah said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.—Rule thou in the midst of thine enemies." "The Lord at thy right hand shall strike through kings in the day of his wrath;—he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Psalm cx. 1, 2, 5, 6). That this relates to the Lord, appears from his own words in Matthew xxii. 44; in Mark xii. 36; and in Luke xx. 42. By sitting on the right hand is signified omnipotence; by his enemies are signified the hells; by kings, those who are principled in falsities grounded in evil; to make them a footstool, to strike them through in the day of his wrath, and to fill the places with dead bodies, is to destroy their power; and to wound the head over many countries, is to destroy the whole. Since the Lord conquered the hells alone, without the aid of any angel, he is therefore called a *mighty man and a man of war* (Isaiah xlii. 13): *the king of glory, Jehovah strong and mighty, Jehovah mighty in battle* (Psalm xxiv. 8, 10): *the mighty God of Jacob* (Psalm cxxxii. 2); and, in many places, *Jehovah Zebaoth*, that is, Jehovah of the hosts or armies of war. His coming also, which is meant by the *day of Jehovah*, is called a terrible day, a cruel day, a day of indignation, of anger, of wrath, of vengeance, of destruction, of war, of the trumpet and alarm, and of tumult; as may be seen in the places adduced above.* And because by means of such combats with the hells, and their subjugation, a last judgment was accomplished by the Lord whilst he was in the world, therefore this also is spoken of in many places: as in David: Jehovah "cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Psalm xvi.

* No. 4.

13). So likewise in many other places. These quotations have been taken from the prophetic parts of the Word; but, in the historical parts, the same things are represented by the wars of the children of Israel with various nations: for whatever is written in the Word, either in its prophetic or historical parts, has reference to the Lord; and hence the Word is divine. Many arcana relating to the Lord's glorification are contained in the rituals of the Israelitish Church; as in its burnt offerings and sacrifices, in its sabbaths and feasts, and in the priesthood of Aaron and the Levites: so also in the other ordinances of Moses, which are called laws, judgments, and statutes: and this is meant by the Lord's words when he said to the disciples, "All things must be fulfilled which were written in the law of Moses—concerning me" (Luke xxiv. 44); and when he said of Moses to the Jews, "He wrote of me" (John v. 46).

From all this then it is evident, that the Lord came into the world to subjugate the hells, and to glorify his human; and that the passion of the cross was the final conflict, by which he fully conquered the hells, and fully glorified his human. The passages in the prophetic part of the Word which treat of the Lord's combats with the hells and victories over them; or, what is the same thing, which treat of the last judgment executed by him when in the world; as also of his passion, and the glorification of his human; are so numerous, that were they all adduced, they would fill many pages.

THE LORD, BY THE PASSION OF THE CROSS, DID NOT TAKE AWAY SINS, BUT BORE THEM.

15. There are some within the church, who believe that the Lord by the passion of the cross took away sins, and made satisfaction to the father, and thus redeemed mankind: some also imagine that he transferred to himself the sins of those who have faith in him, bore them, and cast them into the depth of the sea, that is, into hell: in which opinion they confirm themselves by the words of John concerning Jesus: "Behold, the Lamb of God, which taketh away the sin of the world" (John i. 29): and by these words of the Lord in Isaiah: "He hath borne our griefs, and carried our sorrows.—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Jehovah hath made the iniquities of us all to meet on him. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter.—He was cut off out of the land of the living: for the transgression of my people was he stricken: and he made his grave with the

wicked, and with the rich in his death.—He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.—He hath poured out his soul unto death; and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors" (liii. 4, to the end). Both these passages relate to the temptations and passion of the Lord; and by his taking away sins, and by the iniquities of us all meeting on him, the same is meant as by carrying sorrows and iniquities. It shall therefore be shewn, in the first place, what is implied by bearing iniquities, and afterwards, what by taking them away. By the Lord's bearing iniquities, nothing else is meant than his sustaining dire temptations; also, his suffering the Jews to treat him as they had treated the word; which they did, because he was the Word. For the church, which at that time existed with the Jewish nation, was then in a state of utter devastation, in consequence of having perverted every thing contained in the Word, so that there was not a single truth left; which also was the reason that they did not acknowledge the Lord. This is meant, and was signified, by all the circumstances that attended the Lord's passion. The prophets were also treated in a similar manner, because they represented the Lord with respect to the Word, and thence with respect to the church; and the Lord was pre-eminently THE PROPHET.

That the Lord was THE PROPHET, may appear from these passages: Jesus said, "a *prophet* is not without honour, save in his own country, and in his own house" (Matt. xiii. 57; Mark vi. 4; Luke iv. 24). Jesus said, "it cannot be that a *prophet* perish out of Jerusalem" (Luke xiii. 33). "And the multitude said, This is Jesus the *prophet* of Nazareth" (Matt. xxi. 11; John vii. 40). "And there came a fear on all; and they glorified God, saying that a great *prophet* is risen up among us" (Luke vii. 16). So it is declared by Moses, that a *prophet* should be raised out of the midst of their brethren, whose words they shall obey" (Deut. xviii. 15—19).

That the prophets also represented the state of the church, and were commanded to do certain things with that view, may appear from the following instances: The prophet Isaiah was for that purpose enjoined to loose the sackcloth from off his loins, and to put off the shoe from his foot, and to walk naked and bare-foot three years, for a sign and a wonder (Isaiah xx. 2, 3). The prophet Jeremiah, in order that he might represent the state of the church, was commanded to get for himself a linen girdle, and put it upon his loins, and not put it in water, and that he should hide it in the hole of a rock near the river Euphrates: and after many days he found it rotten (Jerem. xiii. 1—7). The same prophet was commanded, for the same

purpose, not to take a wife in that place, nor to enter into the house of mourning, neither go to lament, nor enter into the house of feasting (Jerem. xvi. 2, 5, 8). The prophet Ezekiel, that he might represent the state of the church, was commanded to take unto him a barber's razor, and cause it to pass upon his head, and upon his beard; and afterwards to divide it, and to burn with fire the third part of it in the midst of the city, to smite a third part of it with a knife, and to scatter a third part in the wind; and that he should take a few in number and bind them in his skirts, then take of them again, and cast them into the midst of the fire, and burn them (Ezek. v. 1—4). He was also commanded, for the same purpose, to prepare for himself stuff for removing, and to remove into another place in the sight of the children of Israel; and that he should bring forth his stuff by day, and should go forth in the evening through a hole made in the wall, covering his face so that he might not see the ground; and that so he should be a *sign* unto the house of Israel, and should say, *I am your sign*: like as I have done, so shall it be done unto you (Ezek. xii. 3—7, 11). The prophet Hosea, that he might represent the state of the church, was commanded to take to himself a harlot for a wife: and it is written that he did so, and that she bare him three children, one of whom was called *Jezreel* [Dropping of the friendship of God], the second, *She that hath not obtained mercy*, and the third, *Not my people* (see Hosea i. 2—9). And, again, he was commanded to go and love a woman beloved of her friend, yet an adulteress; whom also he bought for fifteen pieces of silver (Hosea iii. 1, 2). The prophet Ezekiel, that he might represent the state of the church, was also commanded to take a tile, and to portray upon it the city Jerusalem, and to lay siege against it, and build a fort against it, and cast a mount against it, and to put an iron pan between him and the city, and to lie on his left side three hundred and ninety days, and afterwards on his right side forty days: Also to take wheat, barley, beans, lentiles, millet, and fitches, and make bread thereof, which he should then eat by measure; and also, that he should eat it as barley cakes, and bake it with the dung of man: and because he prayed that it might not be so, he was allowed to bake it with cows' dung (Ezek. iv. 1—15). Other prophets also represented other things; as Zedekiah, by the horns of iron that he made (1 Kings xxii. 11): And another prophet, by causing himself to be smitten and wounded, and putting ashes on his face (1 Kings xx. 35—38). In general, the prophets represented the Word in its ultimate sense, which is that of the letter, by wearing a garment of hair (see Zech. xiii. 4): thus Elijah was clothed with such a coat, and was girt about his loins with a leathern girdle (2 Kings i. 8): so also John the Baptist had his raiment of camels' hair, a leathern girdle about his loins, and ate locusts

and wild honey (Matt. iii. 4). From all these circumstances it appears, that the prophets represented the state of the church, and the Word; for whosoever represents the one, represents also the other, because the church has its existence from the Word, and its quality is according to its reception of the Word in life and faith. Hence by prophets, wherever they are mentioned in both Testaments, is signified the doctrine of the church derived from the Word: but by the Lord, considered as the greatest prophet, is signified the church itself, and the Word itself.

16. The state of the church from the Word, thus represented in the Prophets, is what is meant when mention is made of their bearing the iniquities and sins of the people. This is evident from its being related of the prophet Isaiah, that he went naked and bare-foot three years, for a sign and a wonder (Isaiah xx. 2, 3): and of Ezekiel the prophet, that he carried out stuff for removing through the hole he had dug in the wall, covering his face, so as not to see the earth: and that thus he was for a sign unto the house of Israel; and also said, *I am your sign* (Ezek. xii. 3—11). That this was to bear iniquities, manifestly appears from what is said, when Ezekiel was commanded to lie three hundred and ninety days on his left side, and forty days on his right side, against Jerusalem, and to eat barley cakes made with cows' dung; where we read thus: "Lie thou also upon thy left side, and lay *the iniquity of the house of Israel upon it*: according to the number of the days that thou shalt lie upon it, *thou shalt bear their iniquity*. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: *so shalt thou bear the iniquity of the house of Israel*. And when thou hast accomplished them, lie again on thy right side, and *thou shalt bear the iniquity of the house of Judah forty days*" (Ezek. iv. 4—6). That the prophet by thus hearing the iniquities of the house of Israel and the house of Judah, did not thereby take them away, and thus expiate them, but only represented and pointed them out, is evident from what follows in the same chapter: "And Jehovah said, Even thus shall the children of Israel eat their defiled bread among the gentiles, whither I will drive them." "Behold, I will break the staff of bread in Jerusalem,—that they may want bread and water, and be astonished one with another, and consume away for their iniquity" (verses 13, 16, 17). So when the same prophet shewed himself, and said, "I am your sign," it is also added, "as I have done, so shall it be done unto them" (Ezek. xii. 11). The meaning is similar when it is said of the Lord, "He hath borne our griefs, and carried our sorrows;—Jehovah hath laid on him the iniquity of us all;—by his knowledge shall my righteous servant justify many, for he shall bear their iniquities" (Isaiah

liii.); the whole of which chapter treats of the passion of the Lord. That the Lord himself, as the Greatest Prophet, represented the state of the church as to the Word, appears from the circumstances attending his passion: as, that he was betrayed by Judas; that he was taken and condemned by the chief priests and elders; that they buffeted him; that they smote him on the head with a reed; that they put a crown of thorns on his head; that they divided his garments, and cast lots for his vesture; that they crucified him; that they gave him vinegar to drink; that they pierced his side; that he was buried, and rose again on the third day. His being betrayed by Judas, signified that he was betrayed by the Jewish nation, who at that time were the depositaries of the Word; for Judas represented that nation: his being taken and condemned by the chief priests and elders, signified that he was taken and condemned by the whole Jewish Church: their scourging him, spitting in his face, buffeting him, and smiting him on the head with a reed, signified that they treated in a similar manner the Word, with respect to its divine truths, all of which relate to the Lord: their putting a crown of thorns on his head, signified that they had falsified and adulterated those truths: their dividing his garments and casting lots for his vesture, signified that they had divided and dispersed all the truths of the Word, but not its spiritual sense, which his vesture or inner garment represented: their crucifying him, signified that they had destroyed and profaned the whole Word: their giving him vinegar to drink, signified that all was falsified and false; and therefore he did not drink it, but said, It is finished: their piercing his side, signified that they had entirely extinguished every truth and every good of the Word: his being buried, signified the rejection of the residue of the Human taken from the mother; and his rising again on the third day, signified his glorification. Where these circumstances are predicted in the Prophets and Psalms, their signification is similar. On this account also, after he had been scourged, when he was led out bearing the crown of thorns, and arrayed in a purple robe put on him by the soldiers, he said, "Behold the man!" (John xix. 1, 5). This he said, because by the term *man* is signified the church; for by the *Son of Man* is meant the truth of the church, consequently the Word. Hence then it appears, that by bearing iniquities is meant to represent, and to display in effigy, sins against the divine truths of the word. That the Lord underwent and suffered such treatment as the Son of Man, and not as the Son of God, will be shewn in the following pages; for *Son of Man*, signifies the Lord as to the Word.

17. Something shall be now said as to what is meant by taking away sins. To take away sins is much the same as to redeem man, and save him. For the Lord came into the world

to render salvation possible to man. Had he not come, no one could have been reformed and regenerated, nor, of course, saved: but this became possible after the Lord had deprived the devil, that is, hell, of all his power, and had glorified his Human, that is, united it to the Divine of the Father. If these things had not been done, no man would have been capable of permanently receiving any divine truth, still less any divine good; for the devil, whose power before was the stronger, would have plucked it out of his heart.

From these statements, it is manifest, that the Lord did not take away sins by the passion of the cross, but that he takes them away, that is, removes them, in such as believe in him, and live according to his commandments; as the Lord also teaches in Matthew: "Think not that I am come to destroy the law and the prophets." "Whosoever—shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (v. 17, 19). Reason alone may teach every one, if he be at all enlightened, that sins cannot be taken away from man, except by actual repentance; which consists in man's seeing his sins, imploring help of the Lord, and desisting from them. To see, believe, and teach otherwise, does not originate in the Word, nor in sound reason, but in evil lust, and a depraved will, which constitutes man's *proprium*, or selfhood, by which his intelligence is debased into folly.

THE IMPUTATION OF THE LORD'S MERIT PROPERLY MEANS
NOTHING ELSE THAN THE REMISSION OF SINS AFTER RE-
PENTANCE.

18. It is believed in the church, that the Lord was sent by the Father to make an atonement for the human race, and that this was effected by his fulfilling the law, and suffering the passion of the cross; by which it is conceived that he took away the damnation incurred by man, and made satisfaction for his sins. It is further believed, that without such atonement, satisfaction, and propitiation, the human race would have perished in eternal death; and this because justice, or vindictive justice, as it is styled by some, demanded such a penalty. It is certainly true, that if the Lord had not come into the world all mankind would have perished: but how it is to be understood that the Lord fulfilled the whole of the law; and also why he suffered the death of the cross, may be seen above in their respective chapters: from which also it may appear, that he did not fulfil the law, and suffer the cross, on account of any vin-

dictive justice in God, since there can be no such divine attribute as this. The divine attributes are justice [or righteousness], love, mercy, and goodness; and God is justice itself, love itself, mercy itself, and goodness itself; and where these are, there can be nothing of vengeance, consequently, no vindictive justice. The Lord's fulfilling of the law, and his passion on the cross, have, however, been heretofore understood by many, only as a satisfaction made by him for the human race, whereby he delivered them from the damnation otherwise foreseen or appointed: and from viewing these two things (commonly called his active and passive obedience), in which the Lord's merit is believed to consist, in the light of a satisfaction, and combining therewith the principle that man is saved solely by the faith that it is so, has followed by natural connexion, the received tenet of the imputation of the Lord's merit. But this tenet falls to the ground when the Lord's fulfilling of the law, and his passion on the cross, as explained above, are rightly understood. It may then be seen, that imputation of merit are words without meaning, unless they imply the remission of sins after repentance: for no act or attribute of the Lord can possibly be imputed to man; but salvation may be awarded him by the Lord when he has done the work of repentance, that is, when, after he has seen and acknowledged his sins, he desists from them by virtue of a power given him from the Lord. Then is salvation awarded to him: not that he is saved by his own merit or righteousness, but by the Lord, who alone hath fought and conquered the hells, and who alone still fights for every individual, and conquers the hells for him. These combats and conquests are what properly constitute the merit and righteousness of the Lord; and these cannot possibly be imputed to man: if they could, the merit and righteousness of the Lord must be appropriated to man as his own; which they never were, nor ever can be. Supposing such imputation possible, any impenitent and wicked person might impute to himself the merit of the Lord, and so imagine himself justified; whereas this would be to defile what is holy by what is profane, and to profane the name of the Lord; since in so doing he would keep his thoughts fixed on the Lord, whilst his will remained in hell; although it is the will that constitutes the man. There is a faith which is of God, and a faith which is of man: those have the faith which is of God, who do the work of repentance; but those who neglect repentance, and yet think of imputation, have only the faith which is of man: and the faith which is of God, is a living faith, but the faith which is of man is a dead faith. That the Lord himself, and his disciples, preached repentance for the remission of sins, is evident from the following passages: "Jesus began to preach, and to say, *Repent*, for the kingdom of heaven is at hand" (Matt. iv. 17).

John said, "Bring forth fruits worthy of *repentance*." "And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire" (Luke iii. 8, 9). Jesus said, "Except ye *repent*, ye shall all likewise perish" (Luke xiii. 5). "Jesus came—preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; *repent ye*, and believe the gospel" (Mark i. 14, 15). Jesus sent the disciples, who "went out, and preached that men should *repent*" (Mark vi. 12). Jesus said to the apostles, "that *repentance and remission of sins* should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv. 47). John preached "the baptism of *repentance* for the *remission of sins*" (Luke iii. 3; Mark i. 4). By baptism is signified spiritual washing, which is a washing from sins, and is called regeneration. Repentance and the remission of sins are thus described by the Lord in John: "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (i. 11—13). By his own are here signified the members of the church which was in possession of the Word; by the children of God, and them that believe in his name, are meant those who believe in the Lord, and who believe in the Word: by blood are signified falsifications of the word, and confirmations by means of it of what is false: the will of the flesh is man's voluntary *proprium* [selfhood], which in itself is nothing but evil: the will of man is man's intellectual *proprium*, which in itself is mere falsity: those who are born of God are such as are regenerated by the Lord. The whole passage demonstrates, that those are saved who are in the good of love and in the truths of faith from the Lord; but not such as abide in their *proprium*.

THE LORD, AS TO HIS DIVINE HUMAN, IS CALLED THE SON OF GOD; AND, AS TO THE WORD, THE SON OF MAN.

19. No other idea is at present entertained in the church, than that the Son of God is a second person of the Godhead, distinct from the person of the Father; whence has arisen the belief, that the Son of God was born from eternity. In consequence of the general prevalence of this notion, and of its relating to God, no liberty is allowed, in thinking about it, to make any use of the understanding, not even so far as to ask, What can be meant by being born from eternity? For whatsoever, when he thinks of it, at all exercises his understanding,

must be led to say within himself, It is quite above my comprehension; but still I say it because others say it, and I believe it because others believe it. Be it known, then, that there is no Son from eternity; and yet that the Lord is from eternity. But when it is known what is implied by the term *Lord*, and what by the term *Son*, it will then be possible, and not before, to think with understanding of a Triune God.

That the Human of the Lord, conceived of Jehovah the Father, and born of the Virgin Mary, is what is called the Son of God, manifestly appears from the following passages: "The angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured! The Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called THE SON OF THE HIGHEST." "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, *The Holy Spirit shall come upon thee, and the Power of the Highest shall overshadow thee*; therefore also that HOLY THING which shall be born of thee shall be called THE SON OF GOD" (Luke i. 26, 32—35). It is here said, "Thou shalt conceive and bring forth a son; he shall be great, and shall be called THE SON OF THE HIGHEST:" and again, "That Holy Thing which shall be born of thee shall be called THE SON OF GOD:" whence it is evident, that the Human conceived of God, and born of the Virgin Mary, is what is called the son of God. So in Isaiah: "Jehovah himself shall give you a sign: Behold, a virgin shall conceive and bear a Son, and shall call his name IMMANUEL" (that is, GOD WITH US—vii. 14): where also it clearly appears, that the Son conceived of God, and born of the virgin, is what was to be called "GOD WITH US," consequently what is termed the Son of God; as is again further confirmed by Matthew (i. 22, 23). Again, in Isaiah: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the EVERLASTING FATHER, the Prince of Peace" (ix. 6). Here the same doctrine is taught; for it is said, "Unto us a child is born, unto us a son is given," who consequently is not a Son from eternity, but the Son born in the world; as also appears from the words of the prophet in the next verse, which are similar to those of the angel Gabriel to Mary (Luke i. 32, 33).

So in David: "I will declare the decree: Jehovah hath said unto me, **THOU ART MY SON**, this day have I begotten thee. **KISS THE SON**, lest he be angry, and ye perish from the way" (Psalm ii. 7, 12). Here no Son from eternity is meant, but a Son that was to be born in the world; for the passage contains a prophecy concerning the coming of the Lord, and therefore it is called a decree, which Jehovah declared unto David: *this day*, denoting in time, cannot mean from eternity. Again, in David: "I will set his hand also in the sea.—He shall cry unto me, thou art my Father.—I will make him my *First-Born*" (Psalm lxxxix. 25—27). The whole of this Psalm treats of the coming of the Lord; of course, it is he that should call Jehovah his father, and that should be the first-born, consequently who is the Son of God. So, also, in other passages; as where he is said to be "A rod out of the stem of Jesse" (Isaiah xi. 1): A branch of David (Jerem. xxiii. 5): The seed of the woman (Gen. iii. 15): "The Only-Begotten" (John i. 18): "A Priest for ever" and "The Lord" (Psalm cx. 4, 5).

The Jewish Church understood, by the Son of God, their expected Messiah, of whom they knew that he should be born in Bethlehem. That, by the Son of God, they understood the Messiah, appears from these passages: in John: Peter said, "We believe and are sure, that thou art **THE CHRIST, THE SON OF THE LIVING GOD**" (vi. 69). In the same: "Thou art **THE CHRIST, THE SON OF GOD**, who should come into the world" (xi. 27). In Matthew: The high priest asked Jesus, whether he was "**THE CHRIST, THE SON OF GOD?**" Jesus saith unto him "Thou sayest" (xxvi. 63, 64). In John: "These are written, that ye might believe that Jesus is **THE CHRIST, THE SON OF GOD**" (xx. 31). So also Mark i. 1. Christ is a Greek word which signifies Anointed, the same as Messiah does in Hebrew: wherefore it is said in John: "We have found the Messiah, which is, being interpreted, **THE CHRIST**" (i. 41). And in another place: "The woman said, I know that **MESSIAS** cometh, who is called Christ" (iv. 25). It has been shewn in the first section, that the Law and the Prophets, or the whole Word of the Old Testament, treat of the Lord; consequently by the Son of God, whose future advent was predicted, nothing can be meant but the Human which the Lord assumed in the world. Hence, too, it follows, that the Human was what was meant, when Jesus, at his baptism, was called by Jehovah, in a voice from heaven, his son: "This is **MY BELOVED SON**, in whom I am well pleased" (Matt. iii. 17; Mark i. 11; Luke iii. 22); for it was his Human that was baptized. The same appellation was given him when he was transfigured: "This is **MY BELOVED SON**, in whom I am well pleased: hear ye him" (Matt. xvii. 5; Mark ix. 7; Luke ix. 35). And so in other passages, as Matt.

viii. 29; xiv. 33; Mark iii. 11; xv. 39; John i. 34, 49; iii. 18; v. 25; x. 36; xi. 4.

20. Since by the phrase, *Son of God*, is signified the Lord as to the human which he assumed in the world, which is the Divine Human, we may discover what the Lord means by saying repeatedly, "*That he was sent by the Father into the world*," and that "*He came forth from the Father*;" namely, that he was conceived of Jehovah the Father. That no other meaning belongs to the expression, *sent of the Father*, appears from all those passages where it is said, that he came to do the will and works of his Father. These works consisted in conquering the hells, glorifying his Human, teaching the Word, and instituting a new church; and these could not possibly be accomplished but by a Human conceived of Jehovah and born of a virgin; thus, they never could have been effected had not God become man. Examine the passages where the term *sent* is used in reference to the Lord, and you will see the truth of what is here asserted: as Matt. x. 40; xv. 24; Mark ix. 37; Luke iv. 43; ix. 48; x. 16; John iii. 17, 34; iv. 34; v. 23, 24, 36—38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; xi. 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xv. 21; xvi. 5; xvii. 3, 8, 21, 23, 25; xx. 21. Examine, also, the passages where the Lord calls Jehovah, Father.

21. Many at this day think of the Lord only as of an ordinary man, like themselves; the reason is, because they only think of his Human, and not at the same time of his Divine; although his Divine and his Human cannot be separated: For the Lord is God and man, and God and man in the Lord are not two but one person, yea, altogether one, even "as the reasonable soul and flesh are one man;" as is taught in the doctrine received throughout the whole Christian world, called the Athanasian Creed, which has been confirmed by several councils. Let me, therefore, entreat the reader, that he may not henceforward separate in his thoughts the Lord's Human from his Divine to peruse the passages quoted above from Luke, as also the following from Matthew: "The birth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of THE HOLY SPIRIT. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of THE HOLY SPIRIT: and she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Then Joseph, being raised from sleep, did as the angel of

the Lord had hidden him, and took unto him his wife. *And he knew her not* till she had brought forth her first-born son; and he called his name Jesus" (i. 18—25). From these words, as well as from the relation of the nativity given in Luke, and from the other passages adduced above, it is evident, that Jesus, who was conceived of Jehovah the Father, and born of the Virgin Mary, is the Son of God, of whom all "the prophets and the law prophesied until John."

22. He who knows in what respect the Lord is called the Son of God, and in what the Son of Man, possesses a key to many arcana of the word: for the Lord at one time calls himself the *Son*, at another, the *Son of God*, and again, at another, the *Son of Man*; always using the epithet which is appropriate to the subject of his discourse. When his Divinity, his unity with the Father, his divine power, faith in him, and life from him, are treated of, he then calls himself *the Son*, and *the Son of God*; as in John v. 17—26, and elsewhere: but where his passion, the judgment, his coming, and, in general, redemption, salvation, reformation, and regeneration, are treated of, he calls himself *the Son of Man*; the reason is, because he is then spoken of as the Word. The Lord is designated by various names in the Word of the Old Testament, being there named Jehovah, Jah, the Lord, God, the Lord Jehovah, Zebaoth, the God of Israel, the Holy One of Israel, the Mighty One of Jacob, Shaddai,* the Rock; as also the Creator, Former, Saviour, and Redeemer; that name being always applied which is appropriate to the occasions on which it is used. Similar distinctions are made in the Word of the New Testament, where the Lord is called Jesus, Christ, the Lord, God, the Son of God, the Son of Man, the Prophet, and the Lamb, with other names: which are never applied indiscriminately, but that is adopted which is suitable to the subject.

23. Having shewn in what respect the Lord is called the *Son of God*, we will now explain in what respect he is called the *Son of Man*. He is called the Son of Man, when his passion, the judgment, or his coming is treated of; and, in general, where it relates to redemption, salvation, reformation, or regeneration: the reason is, because the Lord is the Son of Man as to the Word; and it is as the Word that he suffers, judges, comes into the world, redeems, saves, reforms, and regenerates. This shall be now shewn in what follows.

24. I. THAT THE LORD IS CALLED THE SON OF MAN WHEN THE PASSION IS TREATED OF, is evident from the following passages: Jesus said unto the disciples, "Behold, we go up to Jerusalem, and THE SON OF MAN shall be delivered unto the chief priests and unto the scribes, and they shall condemn him

* This name does not occur in the authorized version of the English Bible, being there always translated *the Almighty*; the learned, however, are much divided about its exact meaning.

to death, and shall deliver him to the Gentiles, and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again" (Mark x. 33, 34). So, likewise, in other places where he foretells his passion, as Matthew xx. 18, 19; Mark viii. 31; Luke ix. 22. Jesus said, "Behold, the hour is at hand, and **THE SON OF MAN** is betrayed into the hands of sinners" (Matt. xxvi. 45). The angel said unto the women that came unto the sepulchre, "Remember how he spake unto you,—saying, **THE SON OF MAN** must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke xxiv. 6, 7). The reason why the Lord then called himself the Son of Man, is, because he suffered himself to be treated after the same manner as they had treated the Word; as has been shewn at large above.

25. II. THAT THE LORD IS CALLED THE SON OF MAN WHEN JUDGMENT IS TREATED OF, is clear from these passages: "When **THE SON OF MAN** shall come in his glory,—then shall he sit on the throne of his glory, and he shall set the sheep on his right-hand, but the goats on the left" (Matt. xxv. 31, 33). "When the **SON OF MAN** shall sit on the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). "**THE SON OF MAN** shall come in the glory of his Father,—and he shall reward every man according to his works" (Matt. xvi. 27). "Watch ye, therefore,—that ye may be accounted worthy,—to stand before **THE SON OF MAN**" (Luke xxi. 36). "In such an hour as ye think not, **THE SON OF MAN** cometh" (Matt. xxiv. 44; Luke xii. 40). "For the Father judgeth no man, but hath committed all judgment unto the Son,—because he is **THE SON OF MAN**" (John v. 22, 27). The reason why the Lord thus calls himself the Son of Man when judgment is treated of, is, because all judgment is executed according to the Divine Truth, which is in the Word. That it is this which judges every one, the Lord himself declares in John: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world:—*the Word that I have spoken*, the same shall judge him in the last day" (xii. 47, 48). And in another place: "God sent not his Son into the world to condemn the world; but that the world through him might be saved: he that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God"* (iii. 17, 18). That the Lord does not sentence any one to hell, nor cast any one down to hell, but that evil spirits do so themselves,† may be seen in the treatise

* The change of terms is here very remarkable. The Lord had just before (verse 13, 14,) twice called himself *the Son of Man*; but as it would be contrary to the import of this term to use it in connexion with a declaration, that he did not come to judge the world, the Lord immediately calls himself the Son of God.

† N. 545—550, 574.

concerning *Heaven and Hell*. By THE NAME of Jehovah, of the Lord, and of the Son of God, is also meant the Divine Truth, consequently, the Word, which is from Him, of Him, and thus Himself.

26. III. THAT THE LORD IS CALLED THE SON OF MAN WHERE HIS COMING IS TREATED OF, is plain from the following passages: The disciples said unto Jesus, "What shall be the sign of thy coming, and of the consummation of the age?" in answer to which inquiry, the Lord foretold the successive states of the church down to the period of its end; of which he saith, "Then shall appear the sign of the SON OF MAN.—And they shall see the SON OF MAN coming in the clouds of Heaven, with power and great glory" (Matt. xxiv. 3, 30; Mark xiii. 26; Luke xxi. 27). By the consummation of the age, is meant the last time of the church; by the coming of the Son of Man in the clouds of Heaven with glory, is signified the opening of the Word, with a manifestation that it treats of the Lord alone. So in Daniel: "I saw—and behold, one like THE SON OF MAN came with the clouds of Heaven" (vii. 13). And in the Revelation: "Behold, he cometh with clouds, and every eye shall see him" (i. 7): This is spoken concerning the SON OF MAN, as appears from verse 13 of the same chapter. It is also said in another part of the same book, "I looked, and behold, a white cloud, and upon the cloud one sat like unto the SON OF MAN" (xiv. 14). That the Lord himself understood one thing by the Son of God, and another by the Son of Man, but both in himself, appears from his answer to the high priest: The high priest said unto Jesus, "I adjure thee by the living God, that thou tell us whether thou be the Christ, THE SON OF GOD: Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see THE SON OF MAN sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 63, 64). Here he first confessed that he was THE SON OF GOD, and afterwards said that they should see THE SON OF MAN sitting on the right hand of power, and coming in the clouds of heaven: by which is signified that, after the passion of the cross, he should possess the divine power of opening the Word, and establishing his church; which could not be effected before, because he had not before completed the conquest of hell, and the glorification of his Human. What is signified by sitting on the clouds of heaven, and coming in glory is explained in the treatise on *Heaven and Hell*.*

27. IV. THAT THE LORD IS CALLED THE SON OF MAN WHERE REDEMPTION, SALVATION, REFORMATION, AND REGENERATION ARE TREATED OF, appears from the following passages: "THE SON OF MAN came—to give his life a ransom for many" (Matt. xx. 28; Mark x. 45). "THE SON OF MAN is

* N. I.

not come to destroy men's lives but to save them" (Luke ix. 56). "THE SON OF MAN is come to seek and to save that which was lost" (Luke xix. 10). "He that soweth the good seed is the SON OF MAN" (Matt. xiii. 37). Salvation and Redemption are here treated of, and, as the Lord effects these by means of the Word, therefore he here calls himself the Son of Man. The Lord saith, that "THE SON OF MAN hath power to forgive sins" (Mark ii. 10; Luke v. 24);—that is, to save. Also, that "The SON OF MAN is Lord even of the sabbath" (Matt. xii. 8; Mark ii. 28; Luke vi. 5): because he is the Word, which is what he there teaches. He also says in John, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which THE SON OF MAN shall give unto you" (vi. 27). By meat is here signified every good and truth of doctrine from the Word, consequently, from the Lord: this is also signified by the manna and bread that came down from heaven, mentioned on the same occasion; and likewise by the following words in the subsequent part of the chapter: "Except ye eat the flesh of THE SON OF MAN, and drink his blood, ye have no life in you" (verse 53). Flesh or bread is the good of love from the Word; blood or wine, the good of faith from the same; and both from the Lord.

The same is meant by THE SON OF MAN, when spoken of on other occasions; as in the following passages: "The foxes have holes, and the birds of the air have nests, but THE SON OF MAN hath not where to lay his head" (Matt. viii. 20; Luke ix. 58); by which is signified, that the Word had no place with the Jews; as the Lord also expressly says, (John viii. 37); and also, that they had it not abiding in them, because they did not believe in him (v. 38). In the Revelation, likewise, by THE SON OF MAN is signified the Lord with respect to the Word: "In the midst of the seven candlesticks" I saw "one like unto THE SON OF MAN, clothed with a garment down to the foot, and girt about the paps with a golden girdle" (i. 13, and following verses); where the Lord is described as the Word by various representatives, which is the reason that he is called THE SON OF MAN. So in David: "Let thy hand be upon the man of thy right hand, upon THE SON OF MAN whom thou madest strong for thyself. So will not we go back from thee: quicken us (Psalm lxxx. 17, 18). By the man of the right hand is here meant the Lord with respect to the Word: and the same also is signified by THE SON OF MAN. He is called "the man of the right hand," because the Lord has power by virtue of his Divine Truth, which, likewise, is the Word; thus, also, when he had fulfilled the whole Word, he had Divine Power; hence he said, that "they should see THE SON OF MAN sitting on the right hand of power" (Mark xiv. 62).

28. THAT BECAUSE THE SON OF MAN SIGNIFIES THE LORD

AS TO THE WORD, THE SAME TITLE WAS ALSO GIVEN TO THE PROPHETS. The title, SON OF MAN, was given to the prophets, because they represented the Lord as to the Word, and thence signified the doctrine of the church derived from the Word. This is what is constantly understood in heaven, wherever prophets are named in the Word; for the spiritual signification of the term *Prophet*, as also of the term SON OF MAN, is, *the Doctrine of the Church derived from the Word*, and, when applied to the Lord, *the Word itself*. That the prophet Daniel is called the SON OF MAN, may be seen in the book of Daniel, viii. 17. And that the prophet Ezekiel was so called, may be seen in Ezek. ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25; iv. 1, 16; v. 1; vi. 2; vii. 2; viii. 5, 6, 8, 12, 15; xi. 2, 4, 15; xii. 2, 3, 9, 18, 22, 27; xiii. 2, 17; xiv. 3, 13; xv. 2; xvi. 2; xvii. 2; xx. 3, 4, 27, 46; xxi. 2, 6, 9, 12, 14, 19, 28; xxii. 18, 24; xxiii. 2, 36; xxiv. 2, 16, 25; xxv. 2; xxvi. 2; xxvii. 2; xxviii. 2, 12, 21; xxix. 2, 18; xxx. 2; xxxi. 2; xxxii. 2, 18; xxxiii. 2, 7, 10, 12, 24, 30; xxxiv. 2; xxxv. 2; xxxvi. 1, 17; xxxvii. 3, 9, 11, 16; xxxviii. 2, 14; xxxix. 1, 17; xl. 4; xliii. 7, 10, 18; xlv. 5.

From all that has been advanced, then, it is evident, that the Lord is called the Son of God with respect to the Divine Human, and the Son of Man with respect to the Word.

THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE WHICH WAS IN HIM, AND THUS BECAME ONE WITH THE FATHER.

29. It is affirmed in that *Doctrine of the Church* which is received throughout the Christian world, that "our Lord Jesus Christ, the Son of God, is God and Man, who, although he be God and Man, yet he is not two, but one Christ; one, by the taking of the manhood into God; one altogether, by unity of person: for as the reasonable soul and flesh is one man, so God and man is one Christ." These words are taken from the Athanasian Creed, and they contain what it delivers, as the essential articles of faith, on the subject of the union of the Divine and Human in the Lord: what is further said in the same creed concerning the Lord, will be explained in a subsequent article. From these words it clearly appears, that it is *an article of faith in the Christian Church*, that the Divine and Human, in the Lord, are not two, but a one, as the soul and body are one man; and that the Divine in him assumed, or took to itself, the Human. Hence it follows, that the Divine cannot possibly be separated from the Human, nor the Human from the Divine; for this would be like separating the soul from the body. The truth of this must also be acknowledged by every one who reads what is cited above,* from two of the

* N. 19-21.

evangelists, (Luke i. 26—35, and Matt i. 18—25,) concerning the nativity of the Lord; from which it is manifest, that Jesus was conceived of Jehovah God, and born of the virgin Mary; so that the Divine was in him, and was his soul. Since, then, his soul was the very Divine of the Father, it follows, that his body, or Human, must have been made Divine also; for where the one is Divine, the other must necessarily be so too: thus, and no otherwise, can the passages be true which say, that the Father and the Son are one; that the Father is in the Son, and the Son in the Father; that all things belonging to the Son are the Father's, and all things belonging to the Father are the Son's: as the Lord himself teaches. But how the union was accomplished shall be explained in the following order: I. That the Lord from eternity is Jehovah. II. That the Lord from eternity, or Jehovah, assumed the Human, to save mankind. III. That he made the Human Divine, from the Divine in himself. IV. That he made the Human Divine, by temptations admitted therein. V. That the complete union of the Divine and Human in him was effected by the passion of the cross, which was the last temptation. VI. That he successively put off the Human taken from the mother, and put on a Human from the Divine within him, which is a Divine-Human, and is the Son of God. VII. That thus God became Man, as in first principles, so also in ultimates.

30. I. THAT THE LORD FROM ETERNITY IS JEHOVAH, is known from the Word; for the Lord said unto the Jews, "Verily, verily, I say unto you, before Abraham was, I am" (John viii. 58): and elsewhere: "O Father, glorify thou me,—with the glory which I had with thee before the world was" (John xvii. 5): by which is meant, the Lord from eternity, and not a Son from eternity: for as has already been demonstrated, what is called *the Son*, is his Human, conceived of Jehovah the Father, and born of the Virgin Mary in time. That the Lord from eternity is Jehovah himself, appears from many passages in the Word, of which we will here only adduce these few: "It shall be said in that day, Lo, *this is our God*; we have waited for him, and he will save us: this is JEHOVAH; we have waited for him, we will be glad and rejoice in his salvation" (Isaiah xxv. 9); from which words it is evident, that he who was to be waited for was God himself, even Jehovah. "The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a highway for our God.—The glory of JEHOVAH shall be revealed, and all flesh shall see it together. Behold, the LORD JEHOVAH will come with a strong hand" (Isaiah xl. 3, 5, 10; Matt. iii. 3; Mark i. 3; Luke iii. 4): Here, also, the Lord, who was to come, is called Jehovah. "I, JEHOVAH—will—give thee for a covenant of the people, for a light of the Gentiles:—I am JEHOVAH, *that is my name, and*

my glory will I not give to another" (Isaiah xlii. 6, 8). The covenant of the people, and the light of the gentiles, is the Lord with respect to the Human; and because this was from Jehovah, and was made a one with him, it is said, "I am Jehovah; that is my name, and my glory will I not give to another;" that is, to no other than himself: to give glory is to glorify, or to unite to himself. "JEHOVAH, whom ye seek, shall suddenly come to his temple" (Malachi iii. 1); where the temple is the temple of his body; as in John ii. 19, 21. "The *Day-spring from on high* hath visited us" (Luke i. 78). The day-spring from on high, also, is Jehovah, or the Lord from eternity. Hence it appears, that, by the Lord from eternity, we are to understand his all-originating Divine, [*Divinum a quo*,] which, in the Word, is Jehovah: but from the passages which will be adduced presently, it will appear, that by the term *Lord*, as also by *Jehovah*, after his Human was glorified, we are to understand the Divine and Human together, as a one; and by the *Son* alone, the Divine Human.

31. II. THAT THE LORD FROM ETERNITY, OR JEHOVAH, ASSUMED THE HUMAN TO SAVE MANKIND, has been confirmed from the word in the preceding sections; that mankind could not have been saved in any other manner, will be shewn elsewhere. That the Lord from eternity, or Jehovah, assumed the Human, appears, also, from those passages in the Word, where it is said of Jesus, that he came forth from God, that he came down from heaven, and that he was sent into the world; as from the following: "*I came forth from the Father, and am come into the world*" (John xvi. 28): "*I proceeded forth and came from God; neither came I of myself, but he sent me*" (John viii. 42). "The Father himself loveth you, because—ye have believed that *I came out from God*" (John xvi. 27). "No man hath ascended up to heaven, but he *that came down from heaven*" (John iii. 13). "The bread of God is he *which cometh down from heaven*, and giveth life unto the world" (John vi. 33, 35, 41, 50, 51). "He *that cometh from above*, is above all" (John iii. 31). "I know him, [the Father,] for *I am from him, and he hath sent me*" (John vii. 29). That by being sent from the Father into the world is understood the assumption of the Human, may be seen above.*

32. III. THAT THE LORD MADE HIS HUMAN DIVINE FROM THE DIVINE IN HIMSELF, may appear from many passages in the Word, of which those shall be here adduced which prove, 1. *That it was done by successive steps*; which are these: "The child [Jesus] grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke ii. 40). "Jesus increased in wisdom and stature, and in favour with

* N. 20.

God and man" (verse 52). 2. *That the Divine operated by the Human, as the soul does by the body*, from these: "The Son can do nothing of himself, but what he seeth the Father do" (John v. 19). "I do nothing of myself, but as my Father hath taught me, I speak these things: and he that sent me is with me; the Father hath not left me alone" (John viii. 28, 29); v. 30). "I have not spoken of myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak" (xii. 49). "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John xiv. 10). "I am not alone, because the Father is with me" (John xvi. 32). 3. *That the Divine and Human operated unanimously*. From these: "What things soever the Father doeth, these, also doeth the Son likewise" (John v. 19). "For, as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will" (John v. 21). "As the Father hath life in himself, so hath he given to the Son to have life in himself" (John v. 26). "Now they have known that all things whatsoever thou hast given me, are of thee" (John xvii. 7). 4. *That the Divine is united to the Human, and the Human to the Divine*. From these: "If ye had known me, ye would have known my Father also; and from henceforth ye know him, and have seen him." "He [Jesus] saith unto Philip [who desired to see the Father], Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father:—Believest thou not that I am in the Father, and the Father in me?" (John xiv. 7, 9, 10). "If I do not the works of my Father, believe me not; but if I do,—believe the works; that ye may know and believe that the Father is in me, and I in him" (John x. 37, 38). "That they all may be one, as thou, Father, art in me, and I in thee" (John xvii. 21). "At that day ye shall know that I am in my Father" (John xiv. 20). "No one is able to pluck them [my sheep] out of my Father's hand. I and my Father are one" (x. 29, 30). "The Father loveth the Son, and hath given all things into his hand" (John iii. 35). "All things that the Father hath are mine" (John xvi. 15). "All mine are thine, and thine are mine" (John xvii. 10). "Thou hast given him [the Son] power over all flesh" (John xvii. 2). "All power is given unto me in heaven and earth" (Matt. xxviii. 18). 5. *That the Divine Human is to be worshiped*, appears from the following passages: "That all men should honour the Son, even as they honour the Father" (John v. 23). "If ye had known me, ye would have known my Father also" (John viii. 19). "He that seeth me, seeth him that sent me" (John xii. 45). "If ye had known me, ye would have known my Father also, and from henceforth ye know him, and have seen him" (John xiv. 7). "He that receiveth me, receiveth him that sent me"

(John xiii. 20). The reason of this, is, because no one can see the Essential Divine, which is called the Father, but he may see the Divine Human; for the Lord says, "No man hath seen God at any time; the Only-begotten Son, which is in the bosom of the Father, he hath declared him" (John i. 18). "Not that any man hath seen the Father, save he who is of God; he hath seen the Father" (John vi. 46). "Ye have neither heard his [the Father's] voice at any time, nor seen his shape" (John v. 37). 6. *That since the Lord made his Human Divine from the Divine in Himself; and since the Human is to be approached in worship, and is the Son of God; it is therefore necessary to believe in the Lord, who is both the Father and the Son,* appears from the following passages: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John i. 12). "That whosoever believeth in him should not perish, but have eternal life" (John iii. 15). "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16). "He that believeth on him [the Son] is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John iii. 18). "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him" (John iii. 36). "The bread of God is he that cometh down from heaven, and giveth life unto the world." He that cometh to me shall never hunger, and he that believeth on me, shall never thirst" (John vi. 33, 35). "This is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day" (John vi. 40). "Then said they unto him [Jesus], What shall we do that we might work the works of God? Jesus answered,—This is the work of God, that ye believe on him whom he hath sent" (John vi. 28, 29). "Verily, verily, I say unto you, he that believeth on me hath everlasting life" (John vi. 47). Jesus cried, saying, If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John vii. 37, 38). "If ye believe not that I am he, ye shall die in your sins" (John viii. 24). "Jesus said, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die" (John xi. 25, 26). Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John xii. 46; viii. 12). "While ye have the light, believe in the light, that ye may be the children of light" (John xii. 36). "Verily, verily, I say unto you,—the dead shall hear the voice of the Son of God, and they that hear shall live" (John v. 25). "Abide

in me, and I in you ;—I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing" (John xv. 4, 5). I am in my Father, and ye in me, and I in you" (John xiv. 20 ; see also xvii. 23). "I am the way, and the truth, and the life ; no man cometh unto the Father, but by me" (John xiv. 6). In these, and in all other places, where the Father is mentioned, is meant the Divine that was in the Lord from conception, and which, according to the Athanasian Creed, which forms the standard of faith for the Christian world, was to him what the soul of man is to his body : the Human from the Divine is the Son of God. Now since this also was made Divine, therefore, lest man should approach the Father alone, and so in thought, faith, and thence worship, should separate the Father from the Lord, in whom he exists ; after teaching that the Father and he are one ; that the Father is in him, and he in the Father ; that all should abide in him ; and that no one cometh to the Father but by him ; the Lord instructs us further, that we must believe in him, and that man is saved by a faith directed to him. That the Human was made Divine in the Lord, is a truth of which many in Christendom can form no conception ; the chief reason is, because, in thinking concerning man, they take their ideas from his material body, and not from his spiritual ; when, nevertheless, all angels, who are spiritual beings, are also men in perfect human form ; nay, further, every divine proceeding from Jehovah God, from its first beginnings in heaven to its ultimate in the world, tends to the human form.*

33. IV. THAT THE LORD MADE HIS HUMAN DIVINE BY TEMPTATIONS ADMITTED THEREIN, AND BY CONTINUAL VICTORIES IN THOSE CONFLICTS, has been already shewn above,† to which only this shall be added. Temptations are nothing else but combats against evils and falses ; and since these are from hell, they are also combats against hell. Evil spirits from hell are moreover with the men who undergo spiritual temptations, which are occasioned by their agency ; and, although man is not aware of this, it is a certain fact, which has been made known to me by much experience. Hence it is, that when a man, by the divine assistance of the Lord, conquers in temptations, he is drawn out of hell, and elevated into heaven ; which is the reason that by temptations, or combats against evils, he is made spiritual,—thus an angel. But the Lord fought, by his own power, against all the hells, and wholly quelled and subdued them ; and as he, at the same time, glorified his Human, he holds them in a state of subjection to eternity. For, before the coming of the Lord,

* That angels are in the human form, and that everything divine tends to that form, may be seen in the treatise on *Heaven and Hell*, n. 73—77, and n. 453—460 ; and still more fully in *The Angelic Wisdom concerning the Divine Love*.

* N. 12—14.

the hells had risen to such a height, that they began to infest the very angels of heaven themselves; and, in like manner, every man that came into and went out of the world. The cause of the hells having risen to such a height, was, because the church was in a state of utter devastation, and the inhabitants of the world, being devoted to idolatry, were in mere falscs and evils; and it is from men that the hells are filled with inhabitants: hence it had come to pass, that unless the Lord had come into the world, no man could have been saved. Of these combats of the Lord much is said in the Psalms of David, and in the Prophets, but little in the Evangelists. These combats are what are meant by the temptations which the Lord endured, the last of which was the passion of the cross; and it is on account of his victories in them that he is called a Saviour and Redeemer. This is so far known in the church as to have given occasion to the general confession, that the Lord conquered death or the devil, that is, hell, and arose victorious; as, also, that without the Lord there is no salvation. That the Lord also glorified his Human, and thereby became a Saviour, Redeemer, Reformer, and Regenerator, unto eternity, will be subsequently shewn. That the Lord became a Saviour by his combats or temptations, is evident from the numerous passages adduced from the Word, above; * and from the following in Isaiah: "The day of vengeance is in my heart, and *the year of my redeemed is come.*" "And I will tread down the people in my anger,—I will bring down their strength to the earth:—*so he was their Saviour*" (lxiii. 4, 6, 8); in which chapter the Lord's combats are treated of. And in David: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the *King of glory* shall come in. Who is the *King of glory*? *Jehovah strong and mighty, Jehovah mighty in battle*" (Psalm xxiv. 7, 8); which words are also spoken in reference to the Lord.

34. V. THAT THE FULL UNION OF THE DIVINE AND HUMAN IN THE LORD, WAS EFFECTED BY THE PASSION OF THE CROSS, WHICH WAS HIS LAST TEMPTATION. This was confirmed above, in its proper section, where it was shewn that the Lord came into the world to subdue the hells, and glorify his Human; and that the passion of the cross was the last combat, by which he fully conquered the hells, and fully glorified his Human. Since, then, the Lord, by the passion of the cross, fully glorified his Human, that is, united it to his Divine, and thus made his Human also Divine, it follows that he is Jehovah and God with respect to both. Hence, in many passages of the Word, he is called Jehovah, God, and the Holy One of Israel, the Redeemer, Saviour, and Former; as in the following: "Mary said, My soul doth magnify the LORD, and my spirit hath rejoiced in

* N. 12—14.

GOD my SAVIOUR" (Luke i. 46, 47). And the angel said unto the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a SAVIOUR, who is Christ the LORD" (Luke ii. 10, 11). And they said, "This is indeed the Christ the SAVIOUR of the world" (John iv. 42). "I will help thee, saith JEHOVAH, and thy REDEEMER, the HOLY ONE OF ISRAEL" (Isaiah xli. 14). "Thus saith JEHOVAH that *created* thee, O Jacob, and He that *formed* thee, O Israel:—I have *redeemed* thee:—I am JEHOVAH thy GOD, THE HOLY ONE OF ISRAEL, THY SAVIOUR" (Isaiah xliii. 1, 3). "Thus saith JEHOVAH YOUR REDEEMER, the HOLY ONE OF ISRAEL.—I am JEHOVAH YOUR HOLY ONE, the CREATOR OF ISRAEL, your KING" (Isaiah xliii. 14, 15). "Thus saith JEHOVAH the HOLY ONE OF ISRAEL, and his MAKER" (Isaiah xlv. 11). "Thus saith JEHOVAH THY REDEEMER, the HOLY ONE OF ISRAEL" (Isaiah xlviii. 17). "All flesh shall know that I JEHOVAH am thy SAVIOUR and thy REDEEMER, the MIGHTY ONE OF JACOB" (Isaiah xlix. 26). "And the REDEEMER shall come to Zion" (Isaiah lix. 20). "And thou shalt know that I JEHOVAH am thy SAVIOUR and thy REDEEMER, the MIGHTY ONE OF JACOB" (Isaiah lx. 16). "And now saith JEHOVAH that *formed* me from the womb" (Isaiah xlix. 5). "JEHOVAH, my strength and my REDEEMER" (Psalm xix. 14). "And they remembered that God was their rock, and the HIGH GOD their REDEEMER" (Psalm lxxviii. 35). "Thus saith JEHOVAH thy REDEEMER, and he that *formed* thee from the womb" (Isaiah xlv. 24). "As for our REDEEMER, JEHOVAH OF HOSTS is his name, the HOLY ONE OF ISRAEL" (Isaiah xlvii. 4). "With everlasting kindness will I have mercy on thee, saith JEHOVAH THY REDEEMER" (Isaiah liv. 8). Their REDEEMER is strong, JEHOVAH OF HOSTS is his name" (Jerem. 4. 34). "Let Israel hope in JEHOVAH, for with JEHOVAH there is mercy, and with him is plentuous *redemption*. He shall redeem Israel from all his iniquities" (Psalm cxxx. 7, 8). "JEHOVAH is my rock, and my fortress,—and the horn of my salvation,—my SAVIOUR" (2 Sam. xxii. 2, 3). "Thus saith JEHOVAH the REDEEMER of Israel, his HOLY ONE:—Kings shall see and arise—because of the Lord that is faithful, and the HOLY ONE OF ISRAEL: and he shall choose thee" (Isaiah xlix. 7). "Surely GOD is in thee, and there is none else.—Verily thou art a God that hidest thyself, O God of Israel, the SAVIOUR" (Isaiah xlv. 14, 15). "Thus saith JEHOVAH the King of Israel, and his REDEEMER, JEHOVAH OF HOSTS:—*Beside ME there is no GOD*" (Isaiah xlv. 6). "I am JEHOVAH, and *beside ME there is no SAVIOUR*" (Isaiah xliii. 11). "Have not I JEHOVAH, and *there is no God else beside ME*,—and a SAVIOUR, *there is none beside ME*" (Isaiah xlv. 21). I am JEHOVAH thy GOD, and thou shalt know no GOD but ME, for

there is no SAVIOUR beside Me" (Hosea xiii. 4). "Look unto ME and be ye *saved*, all the ends of the earth, for I am God, and *there is none else*" (Isaiah xlv. 22). "JEHOVAH of Hosts is his name, and thy REDEEMER the HOLY ONE OF ISRAEL: the GOD of the whole earth shall he be called" (Isaiah liv. 5). From these passages it may be seen, that the Divine of the Lord, which is called the Father, and, here, Jehovah and God, and the Divine-Human, which is called the Son, and, here, the Redeemer and Saviour, as also the Former, that is, the Reformer and Regenerator; are not two, but one; for not only is mention made of Jehovah, God, and the Holy One of Israel, and of a Redeemer and Saviour, but it is said, that Jehovah is the Redeemer and Saviour; nay farther, that Jehovah is the Saviour, and there is none beside. Hence, it manifestly appears, that the Divine and Human in the Lord are One Person, and that the Human also is Divine; for the Redeemer and Saviour of the World is no other than the Lord as to the Divine-Human, which is what is called the Son. Redemption and salvation also constitute the attribute proper to his Human, which is called merit and righteousness; for it was his Human that endured temptations and the passion of the cross; thus by his Human he saved and redeemed mankind. Now whereas, after the union [unitio] of the Human with the Divine within it, which was like that of the soul and body in man, they were no longer two, but one person,—agreeably to the doctrine of the Christian world,—it follows that the Lord is Jehovah and God in respect to both; wherefore we sometimes read of Jehovah and the Holy One of Israel, the Redeemer and Saviour, and, at others, of Jehovah the Redeemer and Saviour; as may be seen in the passages cited. Thus Christ is called the Saviour (Luke ii. 11; John iv. 42). God, and the God of Israel, are called the Saviour and Redeemer (Luke i. 47; Isaiah xlv. 15; liv. 5; Psalm lxxviii. 35). Jehovah, the Holy One of Israel, is called the Saviour and Redeemer (Isaiah xli. 14; xliii. 3, 11, 14, 15; xlviii. 17; xlix. 7; liv. 5). Jehovah is called the Saviour, Redeemer, and Former (Isaiah xlv. 6; xlvii. 4; xlix. 26; liv. 5; lxiii. 16; Jerem. l. 34; Psalm lxxviii. 35; Psalm cxxx. 7, 8; 2 Sam. xxii. 2, 3). Jehovah God is called the Redeemer and Saviour, and it is said that beside him there is no other (Isaiah xliii. 11; xlv. 6; xlv. 14, 15, 21, 22; Hosea xiii. 4).

35. VI. THAT THE LORD PUT OFF, BY SUCCESSIVE STEPS, THE HUMAN FROM THE MOTHER, AND PUT ON A HUMAN FROM THE DIVINE IN HIMSELF, WHICH IS THE DIVINE-HUMAN AND THE SON OF GOD. That the Lord was Divine and Human, Divine from Jehovah the Father, and Human from the virgin Mary, is well known. Hence he was both God and man, having a Divine Essence and a human nature, a Divine Essence from the Father, and a human nature from the mother; and hence was equal to

the Father, as to the Divine, and inferior to the Father, as to the Human: and further, that this human nature from the mother was not transmuted into the Divine Essence, neither commingled with it, is taught by the doctrine of faith, called the Athanasian Creed. Indeed, the human nature cannot be transmuted into the Divine Essence, nor commingled therewith. And moreover from the same creed is our doctrine, that the Divine took, that is, united, to itself the Human as the soul is united to its body, so that they were not two, but one person. From this, it follows, that the Lord put off the Human from the mother, which, in itself, was like the human of another man, and thus material, and put on a Human from the Father, which, in itself, was like his Divine, and thus substantial: so that the Human also was made Divine. Hence it is, that in the prophets, the Lord is called, even with respect to the Human, Jehovah and God; and in the Evangelists, the Lord, God, the Messiah or Christ, and the Son of God, in whom we must believe, and by whom we are to be saved.

Now as the Lord had from the first a Human from the mother, which he put off by successive steps, therefore, he was, during his abode in the world, in two states; the one a state of humiliation, or exinanition, and the other a state of glorification, or union with the Divine, which is called the Father. He was in the state of humiliation at the time, and in the degree, that he was in the human from the mother; and he was in the state of glorification, at the time, and in the degree, that he was in the Human from the Father. In the state of Humiliation he prayed to the Father, as to a being distinct from himself; but in the state of glorification he spoke with the Father as with himself. In this latter state he said, that the Father was in him, and he in the Father, and that the Father and he were One; but in the other state he underwent temptations, and suffered the cross, and prayed to the Father not to forsake him; for the Divine could not be tempted, much less could it suffer the cross. Hence it further appears, that, by temptations followed by continual victories, and by the passion of the cross, which was the last of those temptations, he fully conquered the hells, and fully glorified the Human, as was shewn above.

That the Lord put off the human from the mother, and put on a Human from the Divine in himself, which is called the Father, may also be concluded from this circumstance, that whenever he spoke to or of her, he did not give her the title of mother. There are but three occasions recorded in the Evangelists, on which the Lord addressed her or mentioned her; and on two of these he called her woman, and the third time he declined to acknowledge her as his mother. That he twice called her woman, we read in John: "The mother of Jesus saith unto him, They have no wine: Jesus saith unto her,

Woman, what have I to do with thee? Mine hour is not yet come" (ii. 3, 4). And again: "When Jesus therefore saw his mother, and the disciple standing by whom he loved, he said unto his mother, *Woman*, behold thy son; then saith he to the disciple, Behold thy Mother" (xix. 26, 27). That he once declined to acknowledge her, we read in Luke: "It was told Jesus by certain who said, Thy mother and thy brethren stand without, desiring to see thee: And he answered and said unto them, My mother and my brethren are they who hear the word of God, and do it" (viii. 20, 21; Matt. xii. 46—49; Mark iii. 31—35). In other places Mary is called his mother, but not from his own mouth. The same truth is also confirmed by this circumstance, that he would not acknowledge himself to be the son of David: for we read in the Evangelists, Jesus asked the Pharisees, "saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, the Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word" (Matt. xxii. 41—45; Mark xii. 35—37; Luke xx. 41—44; Psalm cx. 1). Thus it is evident, that the Lord, in respect to his glorified Human, was neither the son of Mary nor of David. What was the nature of his Glorified Human, he shewed to "Peter, James, and John," when he "was transfigured before them; and his face did shine as the sun, and his raiment was as white as the light;—and a voice came out of the cloud, saying, This is my beloved Son, in whom I am well pleased: hear ye him" (Matt. xvii. 1—8; Mark ix. 2—8; Luke ix. 28—36). The Lord was also seen by John, "as the sun shining in his strength" (Rev. i. 16).

That the Human of the Lord was glorified, is evident from what is said of his glorification in the Evangelists. Thus in John: "The hour is come that the Son of Man should be glorified." "Father glorify thy name: Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (xii. 23, 28). It is said, "I have both glorified it, and will glorify it again," because the Lord's glorification was accomplished by successive steps. Again: "Therefore, when he [Judas] was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him,—God shall also glorify him in himself, and shall straightway glorify him" (xiii. 31, 32). Again: Jesus said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (xvii. 1, 5). And in Luke: "Ought not Christ to have suffered these things, and to enter into his glory?" (xxiv. 26). These words are spoken in reference to his Human. The reason why the Lord said, "God is glorified in him;" and also, "God shall glorify

him in himself," and further, "Glorify thy Son, that thy Son may also glorify thee;" was, because the union was reciprocal, being a union of the Divine with the Human, and of the Human with the Divine; which also occasioned him to say, "I am in the Father and the Father in me" (John xiv. 10, 11): and, "All mine are thine, and thine are mine" (John xvii. 10). Thus the union was absolutely full or perfect. It is indeed true of all union, that it is not full and perfect unless it be reciprocal: such, therefore, must be the union of the Lord with man, and of man with the Lord, as he teaches in John: "At that day ye shall know that I am in my Father, and you in me, and I in you" (xiv. 20): And in another place: "Abide in me, and I in you;—he that abideth in me, and I in him, the same bringeth forth much fruit" (xv. 4, 5).

Since the Human of the Lord was glorified, that is, was made Divine, therefore he arose after death on the third day with his whole body; which never happens to any man, for he only rises as to his spirit, and not as to his body. That mankind might be assured, and that no doubt might be entertained, that the Lord arose with his whole body, he not only declared it by the angels who were in the sepulchre, but he also shewed himself in his human body to his disciples: and when they imagined that they saw a spirit, he said to them, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet" (Luke xxiv. 39, 40; John xx. 20). And further, he said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing. And Thomas answered and said unto him, My Lord and my God" (John xx. 27, 28). And still further, to evince that he was not a spirit but a man, he said to the disciples, "Have ye here any meat? And they gave him a piece of a broiled fish, and of a honey-comb: and he took it and did eat before them" (Luke xxiv. 41—43). As, however, his body was now no longer a material, but a divine substantial body, he came in amongst the disciples whilst the doors were shut" (John xx. 19, 26). And after he had been seen "he vanished out of their sight" (Luke xxiv. 31). Being thus wholly Divine, he was taken up, and sat on the right hand of God: for we read in Luke: "And it came to pass while he blessed them [the disciples] he was parted from them, and carried up into heaven" (xxiv. 51). And in Mark: "After he had spoken unto them, he was received up into heaven, and sat on the right hand of God" (xvi. 19). To sit on the right hand of God, means, to possess Divine Omnipotence.

Now since the Lord ascended into heaven, and sat on the right hand of God, or entered on the exercise of Divine

Omnipotence, with his Divine and Human united in one, it follows, that his Human Substance or Essence, is as his Divine. To suppose otherwise, is to imagine that his Divine ascended up into heaven, and sat on the right hand of God, but that his Human did not; a supposition which is contrary to Scripture, and also to the received Christian doctrine, which teaches, That God and man in Christ are as soul and body; and to separate these is repugnant to sound reason. This union of the Father with the Son, or of the Divine with the Human, is also meant in the following passages: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John xvi. 28). "I go away unto him that sent me" (John vii. 33; xvi. 5, 16; xvii. 11, 13; xx. 17). "What and if ye shall see the Son of Man ascend up where he was before?" (John vi. 62). "No man hath ascended up to heaven, but he that came down from heaven" (John iii. 13). Every man that is saved, does indeed ascend into heaven, yet not of himself, but from the Lord; only the Lord ascended of himself.

36. VII. THAT THUS GOD BECAME MAN, AS IN FIRST PRINCIPLES SO ALSO IN ULTIMATES. That God is a man, and that every angel and spirit is a man from God, is shewn in the treatise on *Heaven and Hell*; and more fully in the two treatises entitled *Angelic Wisdom*. God, however, was from the beginning a man in first principles, but not in ultimates; but after he assumed the human in the world, he also became a man in ultimates. This follows from what has just been proved, namely, that the Lord united his Human to his Divine, and thus made his Human Divine also. Hence it is, that the Lord is said to be the Beginning and the Ending, the First and the Last, and the Alpha and the Omega; as in the Revelation: "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, who is, and who was, and who is to come, the Almighty" (i. 8, 11). So when John saw the Son of Man in the midst of the seven candlesticks, he fell at his feet as dead; but he laid his right hand upon him, saying, "I am the First and the Last" (i. 17; ii. 8; xxi. 6). Again: "Behold, I come quickly,—to give to every man according as his work shall be. I am Alpha and Omega, the Beginning and the End, the First and the Last" (xxii. 12, 13). And in Isaiah: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts: I am the First and I am the Last" (xliv. 6; xlvi. 12).

THE LORD IS THE VERY GOD, FROM WHOM THE WORD IS, AND OF WHOM IT TREATS.

37. IN the first section of this work we undertook to shew that the whole Sacred Scripture treats of the Lord, and that

the Lord is the Word. This shall now be further demonstrated from those passages of the Word where the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, Lord, and God; as also King, the Anointed of Jehovah, and David. It may first be expedient to remark, that it has been granted me to read over all the Prophets, and the Psalms of David, examining every single verse, with a perception of the subject treated of; when I found that the contents relate to nothing else, than the church established, and to be established, by the Lord; his coming, his combats, glorification, redemption, and salvation; and of heaven, as existing from him; with, at the same time, their opposites. Now, since all these are the works of the Lord, it was evident to me, that the whole of the Sacred Scripture relates to him, and hence that the Lord is the Word. This, however, cannot be seen, but by those who are inwardly enlightened by the Lord, and who have also a knowledge of the spiritual sense of the Word. All the angels of heaven enjoy this knowledge; and therefore when the Word is read by man, this is the only sense in which they comprehend it: for spirits and angels are present with man continually, and they, being spiritual, understand spiritually what man understands naturally. That the whole Sacred Scripture treats of the Lord, may be seen, but only as through a glass, darkly, from these passages cited from the Word in the first section above,* as also from those which shall now be produced from the Word, to shew how continually he is there called Lord and God; from which, however, this may appear clearly, that it was he who spake by the Prophets, and whom they mean when they say, *Jehovah spake, Jehovah said, and the saying of Jehovah.*

THAT THE LORD EXISTED BEFORE HIS COMING INTO THE WORLD, appears from these passages: John the Baptist said of the Lord, "He it is who, coming after me, is preferred *before* me, whose shoes' latchet I am not worthy to unloose.—This is he of whom I said, After me cometh a man who is preferred before me, for he *was before* me" (John i. 27, 30). In the Revelation: "And the four-and-twenty elders fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, who art, and *wast*, and art to come" (xi. 16, 17). Also in Micah: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel, whose goings forth *have been from of old, from everlasting*" (v. 2). The Lord himself likewise declares in the Evangelists, that he was before Abraham; that he was in glory with the Father before the foundation of the world; that he came forth from the Father: and John affirms that the Word was from the beginning with

* N. 1—6.

God, and that the Word was God, and that it was this which was made flesh.

We will now proceed to shew that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, God, and Lord; also King, the Anointed of Jehovah, and David.

38. I. THAT THE LORD IS CALLED JEHOVAH, appears from these passages: "Thus saith JEHOVAH that created thee, O Jacob, and he that formed thee, O Israel: Fear not; for *I have redeemed thee*.—I am JEHOVAH thy God, the Holy One of Israel, *thy Saviour*" (Isaiah xliii. 1, 3). "I am JEHOVAH your Holy One, the Creator of Israel, your King" (verse 15). "And all flesh shall know, that I JEHOVAH am thy *Saviour and thy Redeemer*, the Mighty One of Jacob" (Isaiah xlix. 26). "Thou shalt know that I JEHOVAH am thy *Saviour and thy Redeemer*, the Mighty One of Jacob" (Isaiah lx. 16). "JEHOVAH that *formed me from the womb*" (Isaiah xlix. 5). "JEHOVAH is my strength and my *Redeemer*" (Psalm xix. 14). "Thus saith JEHOVAH, that made thee and formed thee from the womb.—Thus saith JEHOVAH, the King of Israel, and his *Redeemer*, JEHOVAH OF HOSTS" (Isaiah xlv. 2, 6). "As for our *Redeemer*, JEHOVAH OF HOSTS is his name, the Holy One of Israel" (xlvii. 4). "With everlasting kindness will I have mercy on thee, saith JEHOVAH thy *Redeemer*" (Isaiah liv. 8). "*Their Redeemer is strong*, JEHOVAH OF HOSTS is his name" (Jerem. i. 34). "JEHOVAH is my rock, and my fortress, and the horn of my salvation,—my *Saviour*" (2 Sam. xxii. 2, 3). "Thus saith JEHOVAH your *Redeemer*, the Holy One of Israel" (Isaiah xliii. 14; xlviii. 17). "Thus saith JEHOVAH the *Redeemer* of Israel, and his Holy One:—kings shall see and arise" (Isaiah xlix. 7). "I am JEHOVAH, and besides me there is no *Saviour*" (Isaiah xliii. 11). "Who hath declared this from ancient time? Have not I JEHOVAH? and there is no God else beside me:—look unto me, and *be ye saved*, all the ends of the earth" (Isaiah xlv. 21, 22). "I am JEHOVAH thy God,—there is no *Saviour* besides me" (Hosca xiii. 4). "Thou hast *redeemed me*, O JEHOVAH, God of truth" (Psalm xxxi. 5). "Let Israel hope in JEHOVAH; for with JEHOVAH there is mercy, and with him is plenteous *redemption*; he shall *redeem* Israel from all his iniquities" (Psalm cxxx. 7, 8). "JEHOVAH OF HOSTS is his name, and thy *Redeemer*, the Holy One of Israel; the God of the whole earth shall he be called" (Isaiah liv. 5). In these passages, JEHOVAH is called the Redeemer and Saviour; but as the Lord is the only Redeemer and Saviour, it follows that it is he who is there meant by Jehovah.

That the Lord is Jehovah, or that Jehovah is the Lord, also appears from the following passages: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the *spirit* of JEHOVAH shall rest upon him"

(Isaiah xi. 1, 2). "And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is JEHOVAH: we have waited for him, we will be glad, and rejoice in his salvation" (Isaiah xxv. 9). "The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a highway for our God.—And the glory of JEHOVAH shall be revealed, and all flesh shall see it together.—Behold, THE LORD JEHOVAH will come with a strong hand, and his arm shall rule for him" (Isaiah xl. 3, 5, 10). "I, Jehovah,—will give thee for a covenant of the people, for a light of the Gentiles—I am JEHOVAH, that is my name, and my glory will I not give to another" (Isaiah xlii. 6, 8). "Behold, the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth;—and this is his name whereby he shall be called,—JEHOVAH *our righteousness*" (Jerem. xxiii. 5, 6). "But thou Bethlehem Ephratah,—out of thee shall He come forth unto me, that is to be ruler in Israel.—He shall stand and feed in the strength of JEHOVAH" (Micah v. 2, 4). "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called,—the Mighty God, the *Everlasting Father*:—upon the throne of David, to order it, and to establish it with judgment and with justice, from henceforth even for ever" (Isaiah ix. 6, 7). "JEHOVAH shall go forth and fight against those nations.—And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem" (Zech. xiv. 3, 4). "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? JEHOVAH strong and mighty, JEHOVAH mighty in battle" (Psalm xxiv. 7—10). "In that day shall JEHOVAH OF Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people" (Isaiah xxviii. 5). "I will send you Elijah the prophet, before the coming of the great and dreadful day of JEHOVAH" (Malachi iv. 5). Not to mention other passages, where mention is made of *the day of JEHOVAH*, and it is said to be great or near; as Ezek. xxx. 3; Joel ii. 11; Amos v. 18, 20; Zeph. i. 14, 15, 18.

39. II. THAT THE LORD IS CALLED THE GOD OF ISRAEL, AND THE GOD OF JACOB, appears from the following passages: "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you: and they saw THE GOD OF ISRAEL; and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven" (Exod. xxiv. 8, 10). "The multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified THE GOD OF ISRAEL" (Matt. xv. 31).

"Blessed be the LORD GOD OF ISRAEL, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David" (Luke i. 68, 69). "I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I Jehovah, who call thee by thy name, am THE GOD OF ISRAEL" (Isaiah xlv. 3). "Hear ye this, O house of Jacob,—which swear by the name of Jehovah, and make mention of THE GOD OF ISRAEL:—for they call themselves of the holy city, and stay themselves upon THE GOD OF ISRAEL; Jehovah of Hosts is his name" (Isaiah xlviii. 1, 2). "When he [Jacob] seeth his children—in the midst of him, they shall sanctify my name, and they shall sanctify the Holy One of Jacob, and shall fear THE GOD OF ISRAEL" (Isaiah xxix. 23). "In the last days—many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of THE GOD OF JACOB; and he will teach us his ways, and we will walk in his paths" (Isaiah ii. 2, 3). "And all flesh shall know that I Jehovah am thy Saviour and thy Redeemer, THE MIGHTY ONE OF JACOB" (Isaiah xlix. 26). "I Jehovah am thy Saviour and thy Redeemer, the MIGHTY ONE OF JACOB" (Isaiah lx. 16). "Tremble, thou earth, at the presence of Jehovah, at the presence of THE GOD OF JACOB" (Psalm exiv. 7). David "swore unto Jehovah, and vowed unto THE MIGHTY ONE OF JACOB; Surely I will not come into the tabernacle of my house,—until I find out a place for Jehovah, a habitation for the MIGHTY GOD OF JACOB. Lo, we heard of it in Ephrathah [Bethlehem]" (Psalm cxxxii. 2, 3, 5, 6). "Blessed be Jehovah God, THE GOD OF ISRAEL;—the whole earth shall be filled with his glory" (Psalm lxxii. 18, 19). Not to mention those passages where the Lord is called the God of Israel, the Redeemer and Saviour; as Luke i. 47; Isaiah xlv. 15; Psalm lxxviii. 35; besides many other places, where he is only called the God of Israel; as Isaiah xvii. 6; xxi. 10, 17; xxiv. 15; xxix. 23; Jerem. vii. 3; ix. 15; xi. 3; xiii. 12; xvi. 9; xix. 3, 15; xxiii. 2; xxiv. 5; xxv. 15, 27; xxix. 4, 8, 21, 25; xxx. 2; xxxi. 23; xxxii. 14, 15, 36; xxxiii. 4; xxxiv. 2, 13; xxxv. 13, 17, 18, 19; xxxvii. 7; xxxviii. 17; xxxix. 16; xlii. 9, 15, 18; xliv. 2, 7, 11, 25; xlviii. 1; l. 18; li. 33; Ezek. viii. 4; ix. 3; x. 19, 20; xi. 22; xliii. 2; xlv. 2; Zeph. ii. 9; Psalm xli. 13; lix. 5; lxxviii. 8.

40. III. THAT THE LORD IS CALLED THE HOLY ONE OF ISRAEL, appears from these passages: The angel said unto Mary, "That HOLY THING which shall be born of thee shall be called the Son of God" (Luke i. 35). "I saw in the visions of my head upon my bed, and behold, a watcher, and a HOLY ONE came down from heaven" (Dan. iv. 13). "God came from Teman, and the HOLY ONE from Mount Paran" (Habak. iii. 3). "I am Jehovah your HOLY ONE, the Creator of Israel, your

king" (Isaiah xliii. 15). "Thus saith Jehovah the Redeemer of Israel, and his HOLY ONE" (Isaiah xlix. 7). "I am Jehovah thy God, THE HOLY ONE of Israel, thy Saviour" (Isaiah xliii. 3). "As for our Redeemer, Jehovah of Hosts is his name, the HOLY ONE OF ISRAEL" (Isaiah xlvii. 4). "Thus saith Jehovah your Redeemer, THE HOLY ONE OF ISRAEL" (Isaiah xliii. 14; xlviii. 17). "Jehovah of Hosts is his name, and thy Redeemer THE HOLY ONE OF ISRAEL" (Isaiah liv. 5). "They tempted God, and limited the HOLY ONE OF ISRAEL" (Psalm lxxviii. 41). "They have forsaken Jehovah, they have provoked THE HOLY ONE OF ISRAEL" (Isaiah i. 4). They say, "Cause THE HOLY ONE OF ISRAEL to cease from before us: wherefore thus saith THE HOLY ONE OF ISRAEL" (Isaiah xxx. 11, 12). They say, "Let him make speed and hasten his work, that we may see it, and let the counsel of THE HOLY ONE OF ISRAEL draw nigh and come" (Isaiah v. 19). "In that day the remnant of Israel, and such as are escaped of the house of Jacob,—shall stay upon Jehovah, THE HOLY ONE OF ISRAEL, in truth" (Isaiah x. 20). "Cry out, and shout, thou inhabitant of Zion, for great is THE HOLY ONE OF ISRAEL in the midst of thee" (Isaiah xii. 6). "Thus saith Jehovah the God of Israel: At that day shall a man look to his Maker, and his eyes shall have respect unto THE HOLY ONE OF ISRAEL" (Isaiah xvii. 6, 7). "The meek shall increase their joy in Jehovah, and the poor among men shall rejoice in THE HOLY ONE OF ISRAEL" (Isaiah xxix. 19; xli. 16). "Nations that knew not thee shall run unto thee, because of Jehovah thy God, and for THE HOLY ONE OF ISRAEL" (Isaiah lv. 5). "The isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far,—unto the name of Jehovah thy God, and to THE HOLY ONE OF ISRAEL" (Isaiah lx. 9). "Babylon—hath been proud against Jehovah, against THE HOLY ONE OF ISRAEL" (Jerem. l. 29). Not to mention many other passages. By the Holy One of Israel, is signified the Lord with respect to the Divine Human; as is evident from the declaration of the angel Gabriel to Mary: "That Holy Thing which shall be born of thee, shall be called the Son of God" (Luke i. 35). That Jehovah and the Holy One of Israel, although they are distinctly named, are but One, is also evident from the places above cited, in which it is said, that Jehovah is himself the Holy One of Israel.

41. IV. THAT THE LORD IS CALLED LORD, AND GOD, appears from so many passages, that, if quoted, they would fill many pages; let these few suffice: In John, when Thomas had been desired by the Lord to behold his hands and feel his side, he said, "My LORD, and my God" (xx. 28). In the Psalms: "They remembered that God was their rock, and the HIGH GOD their Redeemer" (lxxviii. 35). In Isaiah: "Jehovah of hosts is his name, and thy Redeemer is the Holy One of Israel, the God

of the whole earth shall he be called" (liv. 5). It also appears from the circumstance of their worshiping him, and falling down on their faces before him; as in Matthew ix. 18; xiv. 33; xv. 25; xxviii. 9; Mark i. 40; v. 22; vii. 25; x. 17; Luke xvii. 15, 16. So in David: "We heard of it in Ephratah—we will go into his tabernacles, *we will worship at his footstool*" (Psalm cxxxii. 6, 7). The same worship is paid him in heaven; as is declared in the Revelation: "I was in the spirit, and behold, a throne was set in heaven, and One sat on the throne—that was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald:—And the four-and-twenty elders *fall down* before him that sat on the throne, *and worship him that liveth for ever and ever, and cast their crowns before the throne*" (iv. 2, 3, 10). And again: "I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals:—and no one was able to open the book. And one of the elders said, Behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof. And I beheld—in the midst of the throne—a Lamb,—and he came and took the book.—*And [the four-and-twenty elders] fell down before the Lamb,—and worshiped him that liveth for ever and ever*" (v. 1, 5—8, 14).

42. V. THAT THE LORD IS CALLED A KING, AND THE ANOINTED. He is so called because he was the Messiah or Christ, and the word Messiah, or Christ, signifies king and the Anointed; hence it is that the name of king is applied to the Lord, as also that of David, who was king over Judah and Israel. That the name of king is applied to the Lord, and that he is also called the Anointed of Jehovah, is evident from many passages of the Word; thus it is said in the Revelation: "The Lamb shall overcome them, for he is *Lord of lords, and King of kings*" (xvii. 14). And in another place: "And he that sat upon the white horse had on his vesture a name written, *KING OF KINGS and Lord of lords*" (xix. 11, 16). It is on account of the Lord's being called a king that heaven and the church are said to be *his kingdom*, and that the annunciation of his coming into the world is called the *gospel (or good news) of the kingdom*. That *heaven and the church are called his kingdom*, may be seen in Matthew xii. 28; xvi. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke i. 33; iv. 43; viii. 1, 10; ix. 2, 11, 60; x. 11; xix. 11; xxi. 31; xxii. 18; xxiii. 51. So in Daniel: "God shall set up a *kingdom*, which shall never be destroyed.—It shall break in pieces and consume all these kingdoms, and it shall stand for ever" (ii. 44). Again: "I saw in the night visions, and behold, one like the Son of Man came,—and there was given him *dominion*, and glory, and a *kingdom*, that all people, nations, and languages, should serve him; his *dominion* is an

everlasting *dominion*,—and his *kingdom* that which shall not be destroyed” (vii. 13, 14, 27). *That his coming is called the gospel of the kingdom*, may be seen in Matthew iv. 23; ix. 35; xxiv. 14.

43. VI. THAT THE LORD IS CALLED DAVID, appears from the following passages: “They shall serve Jehovah their God, and DAVID their king, whom I will raise up to them” (Jerem. xxx. 9). “Afterward the children of Israel shall return, and seek Jehovah their God, and DAVID their king, and shall fear Jehovah and his goodness in the latter days” (Hosca iii. 5). “And I will set up one shepherd over them, and he shall feed them, even my servant DAVID; he shall feed them and he shall be their shepherd: And I Jehovah will be their God, and my servant DAVID a prince among them” (Ezek. xxxiv. 23, 24). “They shall be my people, and I will be their God: and DAVID my servant shall be king over them; and they all shall have one shepherd;—and they shall dwell in the land,—even they, and their children, and their children’s children, for ever, and my servant DAVID shall be their prince for ever; I will make a covenant of peace with them, it shall be an everlasting covenant with them” (Ezek. xxxvii. 23—26). “I will make an everlasting covenant with you, even the sure mercies of DAVID. Behold, I have given him for a witness to the people, a leader and commander to the people” (Isaiah lv. 3, 4). “In that day I will raise up the tabernacle of DAVID that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old” (Amos ix. 11). “The house of DAVID shall be as God, as the angel of Jehovah before them” (Zech. xii. 8). “In that day there shall be a fountain open to the house of DAVID” (Zech. xiii. 1).

44. He who knows that by David is meant the Lord, is enabled to comprehend how David in his Psalms so often wrote concerning the Lord, whilst he seems to speak only of himself; as in Psalm lxxxix., where is the following passage: “I have made a covenant with my chosen, I have sworn unto David my servant; thy seed will I establish for ever, and build up thy throne to all generations; and the heavens shall praise thy wonders, O Jehovah; thy faithfulness also in the congregation of the saints. Thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people: I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him: my faithfulness and my mercy shall be with him, and in my name shall his horn be exalted: I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation: Also I will make him my First-born, higher than the kings of the

earth:—my covenant shall stand fast with him: his seed also will I make to endure for ever, and his throne as the days of heaven. Once have I sworn by my holiness, that I will not lie unto David; his seed shall endure for ever, and his throne as the sun before me: It shall be established for ever as the moon, and as a faithful witness in heaven" (verses 3—5, 19—21, 24—29, 35—37). So, also, in other Psalms; as Psalm xlv. 2—17; cxii. 4, 5; cxxxii. 8—18.

GOD IS ONE, AND THE LORD IS THAT GOD.

45. From the numerous passages adduced from the Word in the preceding article, it may appear, that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy one of Israel, the Lord, and God; as also King, the Anointed, and David; whence it may be seen, though still but as through a glass, darkly, that the Lord is the very God, from whom the Word is, and of whom it treats. Now it is generally known throughout the world, that God is One; a truth which, no man, possessed of sound reason, denies: what further, then, remains to be done, is, to confirm this truth from the Word; and to shew, in addition, that the Lord is that God.

I. THAT GOD IS ONE, is confirmed by these passages of the Word: Jesus said, "The first of all the commandments is, Hear, O Israel, *the Lord our God is ONE LORD*; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Mark xii. 29, 30). "Hear, O Israel, *Jehovah our God is ONE JEHOVAH*. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul" (Deut. vi. 4, 5). One came unto Jesus and said, "Good master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? *There is none good but the ONE God*" (Matt. xix. 16, 17). "That all the kingdoms of the earth may know, that *thou art Jehovah, even THOU ONLY*" (Isaiah xxxvii. 20). "*I am Jehovah and there is NONE ELSE; there is NO GOD BESIDE ME*;—that they may know from the rising of the sun, and from the west, that there is NONE BESIDE ME. *I am Jehovah, and there is NONE ELSE*" (Isaiah xlv. 5, 6). "O Jehovah of Hosts, God of Israel, that dwellest between the cherubim, *Thou art the God, even THOU ALONE*, of all the kingdoms of the earth" (Isaiah xxxvii. 16). "Is there a God BESIDE ME? yea, there is NO GOD; I KNOW NOT ANY" (Isaiah xlv. 8). "Who is God SAVE JEHOVAH, or who is a Rock, SAVE OUR GOD?" (Psalm xviii. 31.)

II. THAT THE LORD IS THAT GOD, is confirmed from the following passages of the Word: "Surely God is in thee, and

there is NONE ELSE, there is no God; verily, thou art a God that hidest thyself, O God of Israel, the Saviour" (Isaiah xlv. 14, 15). "Who hath declared this from ancient time?—Have not I Jehovah? and *there is NO GOD ELSE BESIDE ME, a just God and a SAVIOUR, there is NONE BESIDE ME. Look unto me, and be ye SAVED, all the ends of the earth; for I am God, and there is NONE ELSE*" (Isaiah xlv. 21, 22). "I am Jehovah, and *BESIDE ME there is NO SAVIOUR*" (Isaiah xliii. 11). "I am Jehovah thy God,—and *thou shalt know NO GOD BUT ME, for there is NO SAVIOUR BESIDE ME*" (Hosea xiii. 4). "Thus saith Jehovah the King of Israel, and his REDEEMER, Jehovah of Hosts, I am the First, and I am the Last, and *BESIDE ME there is NO GOD*" (Isaiah xlv. 6). "Jehovah of Hosts is his name, and thy REDEEMER the Holy One of Israel; *the God of the whole earth shall he be called*" (Isaiah liv. 5). "Jehovah shall be king over all the earth, and in that day there shall be ONE JEHOVAH, and his name ONE" (Zech. xiv. 9).

Now as the Lord is the only Saviour and Redeemer; and yet it is said, that Jehovah is the Saviour and Redeemer, and that there is none beside him; it follows, that the One God is no other than the Lord.

THE HOLY SPIRIT IS THE DIVINE PROCEEDING FROM THE LORD,
AND THIS IS THE LORD HIMSELF.

46. JESUS says in Matthew, "All power is given unto me in heaven and on earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the consummation of the age" (xxviii. 18, 20). It has been already shewn, that the Divine which is called the Father, and the Divine which is called the Son, are a One in the Lord; it shall therefore now be shewn that the Holy Spirit is the same with the Lord. The reason why the Lord enjoined the disciples to baptize in the name of the Father, of the Son, and of the Holy Spirit, was, because there is in the Lord a trine or threefold nature, consisting of the Divine which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit. The Divine which is the Father and the Divine, which is the Son, is the all-originating Divine, [*est Divinum ex quo,*] and the Divine Proceeding, which is the Holy Spirit, is the Divine Medium of operation [*Divinum per quod*]. That the Divine proceeding from the Lord is no other than the Divine which is himself, will be seen in the tracts on the Divine Providence,

Omnipotence, Omnipresence, and Omniscience;* for it is a subject that requires deep investigation. That there is a trine or threefold nature in the Lord, may be illustrated by comparison with an angel, who has a soul and a body, and also a proceeding [sphere] which proceeds from him, which is still himself, although external to himself. It has been granted me to know many particulars concerning this proceeding [sphere], but this is not the place to introduce them. Every man who in his life looks to God, is first of all, after death, instructed by the angels, that the Holy Spirit is not a person separate from the Lord, and that the terms *to go forth*, and *to proceed*, mean no other, [in reference to the Lord,] than to enlighten and teach by his presence, which is always according to the reception of him. Hence many, after death, relinquish the idea of the Holy Spirit which they had conceived in the world, and receive this idea, that it is the presence of the Lord with man by angels and spirits, by, and according to which, man is enlightened and instructed. It is moreover, customary in the Word, to name, as it were, two Divines, and sometimes three, which, notwithstanding, are but one; as Jehovah and God, Jehovah and the Holy One of Israel, Jehovah and the Mighty One of Jacob, also God and the Lamb; yet as these are but one, it is also said in other places, that Jehovah is God alone, Jehovah only is Holy, that he is the Holy One of Israel, and that there is none beside him. Further, the word Lamb is sometimes used to express God, and the word God to express the Lamb: the latter case occurs in the Revelation, the former in the Prophets. But that it is the Lord alone who is understood by the terms Father, Son, and Holy Spirit, in Matt. xxviii. 19, appears from the verses which precede and follow. In the preceding verse the Lord says, "All power is given unto me in heaven and in earth;" and in the subsequent verse, "Lo, I am with you always, even unto the consummation of the age;" Thus he speaks of himself alone; and the reason why he mentioned the Father, Son, and Holy Spirit, was, to instruct the disciples that the Trinity was in him.

To prove more clearly that the Holy Spirit is not a Divine distinct from the Lord, it may be expedient to shew the meanings attached in the Word to the term *Spirit*. It means, I. The life of man in general. II. As the life of man varies according to his state, by Spirit is also signified the particular affection of his life. III. Also the life of the regenerate, which is called spiritual life. IV. But where Spirit is mentioned in reference to the Lord, it signifies his Divine Life, consequently the Lord himself. V. And specifically the life of his Wisdom, which is called Divine Truth. In the last place it shall be shewn, that

* See the *Divine Love and Wisdom*, &c.

Jehovah himself, that is, the Lord, spoke the Word by the prophets.

47. I. BY THE TERM "SPIRIT" IS MEANT THE LIFE OF MAN, as is evident from common discourse, in which it is usual to say, when a man dies, that he has yielded up the spirit: where the term spirit is used to signify the life of respiration. Indeed, "spirit" is a Latin word which is derived from another that signifies to breathe; and in the Hebrew language, spirit, breath, and wind are expressed by the same word. There are with man two fountains of life; one is the motion of the heart, the other is the respiration of the lungs: and the life originating in the respiration of the lungs, is what is properly meant by the term "spirit," and also by the term "soul." That this acts in unity with the thought of man from his understanding, whilst the life originating in the motion of the heart acts in unity with the love of his will, will be shewn in its proper place. That the life of man is meant by the term "spirit" in the Word, appears from the following passages: "Thou takest away their *breath* [*spirit*], they die, and return to their dust" (Psalm civ. 29). "He remembered that they were but flesh, *a wind* [*spirit*] that passeth away, and cometh not again" (Psalm lxxviii. 39). "His *breath* [*spirit*] goeth forth, he returneth to his earth" (Psalm cxlvi. 4). Hezekiah lamented that *the life of his spirit* should depart (Isaiah xxxviii. 16). "*The Spirit of Jacob* revived" (Gen. xlv. 27). "A molten image is falsehood, and there is no *breath* [*spirit*] in them" (Jerem. li. 17). The Lord Jehovah said unto the dry bones, "I will cause *breath* [*spirit*] to enter into you, and ye shall live. Come from the four winds, *O breath* [*spirit*], and *breathe* upon these slain, that they may live. And the *breath* [*spirit*] came into them, and they lived" (Ezek xxxviii. 5, 6, 9, 10). Jesus took the maiden by the hand, "and her *spirit* came again, and she arose straightway" (Luke viii. 54, 55).

48. II. SINCE THE LIFE OF MAN VARIES ACCORDING TO HIS STATE, THEREFORE BY THE TERM "SPIRIT" IS ALSO SIGNIFIED THE PECULIAR AFFECTION OF HIS LIFE: as 1. *A life of wisdom*. Bezalcel was filled with the *spirit of wisdom*, of understanding, and of knowledge (Exod. xxxi. 3). "Thou shalt speak unto all that are wise-hearted, whom I have filled with the *spirit of wisdom*" (Exod. xxviii. 3). "Joshua was full of the *spirit of wisdom*" (Deut. xxxiv. 9). It is said of Daniel, that "*an excellent spirit, and knowledge, and understanding*," were in him (Dan. v. 12). "They also that erred in *spirit* shall come to *understanding*" (Isaiah xxix. 24). 2. *The excitement of life*. "Jehovah hath raised up the *spirit* of the kings of the Medes" (Jerem. li. 11). "And Jehovah stirred up the *spirit* of Zerubbabel,—and the *spirit* of all the remnant of the people" (Haggai i. 14). "Behold, I will send a *blast* [*a spirit*] upon the King of Assyria,

and he shall hear a rumour, and return to his own land" (Isaiah xxxvii. 7). Jehovah *hardened the spirit* of Sihon the king (Deut. ii. 30). "And that *which cometh into your mind [spirit]* shall not be at all" (Ezek. xx. 32). 3. *Liberty of life*. It is said of the four living creatures, which were cherubs, seen by the prophet, that "whithersoever *the spirit* was to go, they went" (Ezek. i. 20). 4. *Life in fear, pain, and anger*. "Every heart shall melt, and all hands shall be feeble, and every spirit shall faint" (Ezek. xxi. 7). "Therefore is my spirit overwhelmed within me, my heart within me is desolate" (Psalm cxliii. 4). "My spirit faileth" (Psalm cxliii. 7). "I, Daniel, was grieved in my spirit" (Dan. vii. 15). "The spirit of Pharaoh was troubled" (Gen. xli. 8). Nebuchadnezzar said, "My spirit was troubled to know the dream" (Dan. ii. 3). "I went in bitterness in the heat of my spirit" (Ezek. iii. 14). 5. *A life of various evil affections*. "Blessed is the man—in whose spirit there is no guile" (Psalm xxxii. 2). "Jehovah had mingled a perverse spirit in the midst thereof" (Isaiah xix. 14). "Woe unto the foolish prophets that follow their own spirit" (Ezek. xiii. 3). "The prophet is a fool, the spiritual man is mad" (Hosea ix. 7). "Take heed to your spirit, that you deal not treacherously" (Malachi ii. 16). "The spirit of whoredoms hath caused them to err" (Hosea iv. 12). "The spirit of whoredoms is in the midst of them" (Hosea v. 4). "If the spirit of jealousy come upon him" (Numb. v. 14). If a man that walketh "in spirit and falsehood do lie" (Micah ii. 11). "A generation—whose spirit was not steadfast with God" (Psalm lxxviii. 8). "Jehovah hath poured out upon you the spirit of deep sleep" (Isaiah xxix. 10). "Ye shall conceive chaff, ye shall bring forth stubble; your breath [spirit] as fire shall devour you" (Isaiah xxxiii. 11). 6. *Infernal life*. "I will cause the unclean spirit to pass out of the land" (Zech. xiii. 2). "When the unclean spirit is gone out of a man, he walketh through dry places,—then goeth he and taketh—seven other spirits more wicked than himself, and they enter in and dwell there" (Matt. xii. 43, 45). "Babylon—is become the hold of every foul spirit" (Apoc. xviii. 2). 7. The term "spirit" further signifies the infernal spirits themselves, by whom mankind are troubled. See Matt. viii. 16; x. 1; xii. 43—45; Mark i. 23—28; ix. 17—29; Luke iv. 33—36; vi. 17, 18; vii. 21; viii. 2, 29; ix. 39, 42, 55; xi. 24, 25, 26; xiii. 11; Rev. xvi. 13, 14.

49. III. BY THE TERM "SPIRIT" IS ALSO SIGNIFIED THE LIFE OF THE REGENERATE, WHICH IS CALLED SPIRITUAL LIFE. "Jesus said,—Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God" (John iii. 5). "A new heart also will I give you, and a new spirit will I put within you.—And I will put my spirit within you, and cause you to walk in my statutes" (Ezek. xxxvi. 26, 27). "I will give them

one heart, and put a *new spirit* within you" (Ezek. xi. 19). "Create in me a clean heart, O God, and renew a *right spirit* within me. Restore unto me the joy of thy salvation, and uphold me with thy *free spirit*" (Psalm li. 10, 12). "Make you a new heart, and a *new spirit*; for why will ye die, O house of Israel?" (Ezek. xviii. 31). "Thou sendest forth thy *spirit*, they are created, and thou renewest the face of the earth" (Psalm civ. 30). "The hour cometh, and now is, when the true worshipers shall worship the Father in *spirit* and in truth" (John iv. 23). "Thus saith Jehovah God,—he that spread forth the earth,—he that giveth breath unto the people upon it, and *spirit* to them that walk therein" (Isaiah xlii. 5). "Jehovah—which formeth the *spirit of man* within him" (Zech. xii. 1). "With my soul have I desired thee in the night, yea, with my *spirit* within me will I seek thee early" (Isaiah xxvi. 9). In that day shall Jehovah be—for a *spirit of judgment* to him that sitteth in judgment" (Isaiah xxviii. 5, 6). "My *spirit* hath rejoiced in God my Saviour" (Luke i. 47). "These that go toward the north country have quieted my *spirit* in the north country" (Zech. vi. 8). "Into thy hand I commit my *spirit*; thou hast redeemed me" (Psalm xxxi. 5). "Did not he make one? yet had he the residue of the *spirit*" (Malachi ii. 15). "And after three days and a half, the *spirit of life* from God entered into them" (Apoc. xi. 11). "He that formeth the mountains, and createth the wind [*spirit*]"—is Jehovah (Amos iv. 13). "O God, the God of the *spirits* of all flesh" (Numb. xvi. 22); [see also] xxvii. 18. "And I will pour upon the house of David, and upon the inhabitant of Jerusalem, the *spirit from on high*" (Zech. xii. 10). "Until the *spirit* be poured upon us from on high" (Isaiah xxxii. 15). "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my *spirit* upon thy seed" (Isaiah xlv. 3). "I will pour out my *spirit* upon all flesh,—also upon the servants and upon the handmaids, in those days, will I pour out my *spirit*" (Joel ii. 28, 29). By pouring out the *spirit* is signified to regenerate: the same is meant by giving a new heart and a new spirit.

By the *Spirit* is also signified spiritual life communicated to those who are in humiliation. "I dwell—with him that is of a contrite and humble *spirit*, to revive the *spirit of the humble*, and to revive the heart of the contrite ones" (Isaiah lvii. 15). "The sacrifices of God are a *broken spirit*; a broken and a contrite heart, O God, thou wilt not despise" (Psalm li. 17). "To give—the oil of joy for mourning, the garment of praise for the *spirit of heaviness*" (Isaiah lxi. 3). "The Lord hath called thee as a woman forsaken, and *grieved in spirit*" (Isaiah liv. 6). "Blessed are the *poor in spirit*, for theirs is the kingdom of heaven" (Matt. v. 3).

50. IV. WHERE THE TERM "*SPIRIT*" IS MENTIONED IN

REFERENCE TO THE LORD, IT SIGNIFIES HIS DIVINE LIFE, CONSEQUENTLY THE LORD HIMSELF. The truth of the first part of this proposition appears from the following passages: "He whom God hath sent speaketh the words of God, for God giveth not *the spirit* by measure unto him. The Father loveth the Son, and hath given all things into his hand" (John iii. 34, 35). "There shall come forth a rod out of the stem of Jesse,—and *the spirit of Jehovah* shall rest upon him, *the spirit of wisdom and understanding, the spirit of counsel and might*" (Isaiah xi. 1, 2). "I have put *my spirit* upon him, he shall bring forth judgment to the Gentiles" (Isaiah xlii. 1). "When the enemy shall come in like a flood, *the spirit of Jehovah* shall lift up a standard against him; and the Redeemer shall come to Zion" (Isaiah lix. 19, 20). "*The spirit of the Lord Jehovah* is upon me:—Jehovah hath anointed me to speak good tidings unto the meek" (Isaiah lxi. 1; Luke iv. 18). "Jesus perceived in *his spirit* that they so reasoned within themselves" (Mark ii. 8). "Jesus rejoiced in *spirit*, and said" (Luke x. 21). "Jesus was troubled in *spirit*" (John xiii. 21). "Jesus sighed deeply in *his spirit*" (Mark viii. 12).

The term "*Spirit*" is used to denote *Jehovah Himself, or the Lord*, as is evident from these passages: "God is a *spirit*" (John iv. 24). "Who hath directed *the spirit of Jehovah*, or, being his counsellor, hath taught him?" (Isaiah xl. 13). "They rebelled and vexed his *holy spirit*:" and he said, "Where is he that put his *holy spirit* within him, that led them by the right hand of Moses" (Isaiah lxiii. 10, 11, 12). "Whither shall I go from *thy spirit*, or whither shall I flee from thy presence?" (Psalm cxxxix. 7). "Not by might,—but by *my spirit*, saith Jehovah of hosts" (Zech. iv. 6). "They provoked *his spirit*;—therefore he abhorred his own inheritance" (Psalm cvi. 33, 40). "*My spirit* shall not always strive with man, for that he also is flesh" (Gen. vi. 3). "I will not contend for ever,—for *the spirit* should fail before me" (Isaiah lvii. 16). "The blasphemy against the *Holy Spirit* shall not be forgiven; and whosoever speaketh a word against the Son of Man, it shall be forgiven him" (Matt. xii. 31, 32; Mark iii. 28, 29, 30; Luke xii. 10). Blasphemy against the Holy Spirit is blasphemy against the Divine of the Lord;—against the Son of Man is to contradict the Word by giving it a wrong interpretation: for the Son of Man is the Lord as to the Word, as was shewn above.

51. V. BY THE TERM "*SPIRIT*," WHEN MENTIONED IN REFERENCE TO THE LORD IS SIGNIFIED SPECIFICALLY THE LIFE OF HIS WISDOM, WHICH IS THE DIVINE TRUTH. This appears from the following passages: "Nevertheless I tell you *the truth*; it is expedient for you that I go away, for if I go not away *the Comforter* will not come unto you; but if I depart,

I will send him unto you" (John xvi. 7). "When he, *the Spirit of truth*, is come, he will guide you into *all truth*; for he shall not speak of himself, but whatsoever he shall hear that shall he speak" (John xvi. 13). "He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall shew it unto you" (John xvi. 14, 15). "I will pray the Father, and he shall give you another *Comforter—the Spirit of truth*, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you,"—and ye shall see me (John xiv. 16—19). "When the *Comforter* is come, whom I will send unto you from the Father, even *the Spirit of truth*,—he shall testify of me" (John xv. 26). "Jesus cried, saying, If any man thirst let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.—This spake he of *the Spirit*, which they that believe on him should receive. For the *Holy Spirit* was not yet, because Jesus was not yet glorified" (John vii. 37—39). Jesus breathed on his disciples, "and saith unto them, Receive ye the *Holy Spirit*" (John xx. 22). That by the *Comforter*, the *Spirit of Truth*, and the *Holy Spirit*, the Lord meant himself, appears from his own words when he said, that the world did not as yet know him; for they did not as yet know the Lord: so when he said, that he would send the *Holy Spirit*, he added, "I will not leave you comfortless, I will come unto you," and ye shall see me (John xiv. 16—19, 26, 28). And again: "Lo, I am with you always, even to the consummation of the age" (Matt. xxviii. 20). And when Thomas said, We know not whither thou goest, Jesus said, "I am the way and *the truth*" (John xiv. 5, 6). And because the *Spirit of Truth*, or the *Holy Spirit*, is the same with the Lord, who is the Truth itself, it is therefore also said, "The *Holy Spirit* was not yet, because Jesus was not yet glorified" (John vii. 39): for after his glorification, or full union with the Father, which was effected by the passion of the cross, he was then the Divine Wisdom and the Divine Truth itself, consequently the *Holy Spirit*. The reason why the Lord breathed on the disciples and said, "Receive the *Holy Spirit*," was, because all the respiration of heaven is from the Lord: for angels, as well as men, have both respiration and the pulsation of the heart; and their respiration is according to their reception of divine wisdom from the Lord, and their pulsation of the heart according to their reception of divine love from him. But more of this in its proper place.

That the *Holy Spirit* is the Divine Truth from the Lord, further appears from the following passages: "When they bring you unto the synagogues,—take ye no thought—what ye

shall say, for *the Holy Spirit* shall teach you in the same hour what ye ought to say" (Luke xii. 11, 12; Mark xiii. 11). "Thus saith Jehovah, *My Spirit* that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth" (Isaiah lix. 21). "There shall come forth a rod out of the stem of Jesse;—and he shall smite the earth with the rod of his mouth, and with the breath [*spirit*] of his lips shall he slay the wicked; and righteousness shall be the girdle of his reins" (Isaiah xi. 1, 4, 5). "For my mouth, it hath commanded; and *his spirit*, it hath gathered them" (Isaiah xxxiv. 16). "God is a spirit, and they who worship him must worship him *in spirit and in truth*" (John iv. 24). "It is the *spirit* that quickeneth, the flesh profiteth nothing; the words that I speak unto you, *they are spirit and they are life*" (John vi. 63). John said, "I indeed baptize you with water unto repentance; but he that cometh after me—shall baptize you with *the Holy Spirit* and with fire" (Matt. iii. 11; Mark i. 8; Luke iii. 16). To baptize with the Holy Spirit and with fire, is to regenerate by the Divine Truth, which is of faith, and by the Divine Good, which is of love. "And Jesus when he was baptized, went up straightway out of the water; and the heavens were opened unto him, and he saw *the Spirit of God* descending like a dove" (Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32, 33). A dove is a representative of purification and regeneration by divine truth.

As by the Holy Spirit, when treating of the Lord, is meant his Divine Life, consequently himself, and in particular the life of his wisdom, which is called the Divine Truth; therefore by the spirit of the prophets, which is also called the Holy Spirit, is signified the Divine Truth from the Lord: as in the following passages: "*The Spirit* saith unto the churches" (Rev. ii. 7, 11, 29; iii. 1, 6, 13, 32). "There were seven lamps of fire burning before the throne, which are *the seven spirits of God*" (Rev. iv. 5). "In the midst of the elders stood a Lamb,—having seven eyes, which are the *seven spirits of God* sent forth into all the earth" (Rev. v. 6). Lamps of fire, and the eyes of the Lord, signify divine truths, and the number seven signifies what is holy. "Yea, saith *the Spirit*, that they may rest from their labours" (Rev. xiv. 13). "*The Spirit* and the Bride say, Come" (Rev. xxii. 17). "They made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of hosts hath sent in *his spirit* by the former prophets" (Zech. vii. 12). "*The spirit* of Elijah doth rest on Elisha" (2 Kings ii. 15). "He [John] shall go before him in *the spirit* and power of Elias" (Luke i. 17). "Elizabeth was filled with *the Holy Spirit*" (Luke i. 41). "Zacharias was filled with *the Holy Spirit*, and prophesied" (Luke i. 67). "David said, by *the Holy Spirit*, The Lord said to my Lord, Sit thou on my right hand" (Mark

xii. 36). "The testimony of Jesus is *the spirit of prophecy*" (Rev. xix. 10). Hence then we see why the offices of the Holy Spirit are said to be *to enlighten, to teach, and to inspire*, since by the Holy Spirit is specifically signified the Lord in respect to his Divine Wisdom, and thus as to Divine Truth.

52. VI. JEHOVAH HIMSELF, THAT IS, THE LORD, SPAKE THE WORD BY THE PROPHETS. We read of the prophets that they were *in vision*, and that *Jehovah spake to them*. When they were in vision they were not in the body, but in the spirit, in which state they saw such things as are in heaven; but when Jehovah spake with them, they were in the body, and heard him speaking. These two states of the prophets should be accurately distinguished. In their state of vision, the eyes of their spirits were open, and those of their bodies shut: at which time also they appeared to themselves to be carried from place to place, the body still remaining where it was. In this state, at times, were Ezekiel, Zechariah, and Daniel; as also John, when he wrote the Revelation; and it is then said, that they were *in vision*, or *in the spirit*. Ezekiel says, "The spirit lifted me up,—and brought me in *a vision* by the Spirit of God into Chaldaea to them of the captivity.—So *the vision* that I had seen went up from me" (xi. 1, 24). He says too, that the spirit took him up, and he heard behind him a voice of great rushing [or earthquake,] with other things (iii. 12, 14). Also, "The spirit lifted me up between the earth and heaven, and brought me *in the visions of God* to Jerusalem," where he saw their abominations (viii. 3). He was likewise in the vision of God, or in the spirit, when he saw the four living creatures, which were cherubs (i. and x.); also a new earth and a new temple, and an angel measuring it, as is related from chap. xl. to xlviii. That he was then *in the visions of God*, he says himself (xl. 2); and that *the spirit* took him up (xlviii. 5). The like happened to Zechariah, who was accompanied by an angel, when he saw a man riding among the myrtle trees (Zech. i. 8). When he saw four horns, and afterwards a man who had a measuring line in his hand (i. 18; ii. 1). When he saw Joshua the high priest (iii. 1, &c.). When he saw a candlestick, and two olive trees (iv. 2, 3). When he saw a flying roll and ephah (v. 1, 6). And when he saw four chariots coming out from between two mountains, with horses (vi. 1). In the same state was Daniel, when he saw four beasts ascend out of the sea (Dan vii. 3); and when he saw the battle between the ram and the he-goat (viii. 1, &c.) That he saw these things in visions, is stated in chap. vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8. It was also in vision that the angel Gabriel was seen by him, and spake with him (ix. 21. 22). The like happened to John, when he wrote the Revelation, who says, that he was *in the spirit* on the Lord's day (Rev. i. 10). That he was carried away *in the spirit*

into the wilderness (xvii. 3); also *in the spirit* to a high mountain (xxi. 10). That he saw horses *in the vision* (ix. 17). In other places he declares, that *he saw* those things which he describes; of course he must have been at the time in the spirit, or in vision: as in chap. i. 12; iv. 1; v. 1; vi. 1; and in each of the subsequent chapters.

53. But in respect to the Word itself, it is never said, by the prophets, that they spake it from the Holy Spirit, but that they spake it from Jehovah, Jehovah of hosts, and the Lord Jehovah. Thus we continually find them saying, "*The word of Jehovah came to me;*" "*Jehovah spake to me:*" also, very often, "*Thus saith Jehovah;*" and "*The saying of Jehovah.*" Now as we have already shewn that the Lord is Jehovah, it follows that the whole Word was spoken by him. To remove all doubt on this subject, I will only point out those passages in Jeremiah alone, where it is said, "*The word of Jehovah came unto me;*" "*Jehovah said unto me;*" "*Thus saith Jehovah;*" and "*The saying of Jehovah;*" which are the following: chap. i. 4, 7, 11—14, 19; ii. 1—5, 9, 19, 22, 29, 31; iii. 1, 6, 10, 12, 14, 16; iv. 1, 3, 9, 17, 27; v. 11, 14, 18, 22, 29; vi. 6, 9, 12, 15, 16, 21, 22; vii. 1, 3, 11, 13, 19—21; viii. 1, 3, 12, 13; ix. 3, 6, 7, 9, 12, 13, 15, 17, 22, 23, 25; x. 2, 18; xi. 1, 6, 9, 11, 18, 21, 22; xii. 14, 17; xiii. 1, 6, 9, 11—15, 25; xiv. 1, 10, 14, 15; xv. 1—3, 6, 11, 19, 20; xvi. 1, 3, 5, 9, 14, 16; xvii. 5, 19—21, 24; xviii. 1, 5, 6, 11, 13; xix. 1, 3, 6, 12, 15; xx. 4; xxi. 1, 4, 7, 8, 11, 12; xxii. 2, 3, 6, 11, 16, 18, 24, 29, 30; xxiii. 2, 5, 7, 11, 12, 15, 16, 24, 29, 31—33, 38; xxiv. 3, 5, 8; xxv. 1, 3, 7—9, 15, 27—29, 32; xxvi. 1, 2, 18; xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22; xxviii. 2, 12, 14, 16; xxix. 4, 8, 9, 16, 19—21, 25, 30—32; xxx. 1—5, 8, 10—12, 17, 18; xxxi. 1, 2, 7, 10, 15—17, 23, 27, 28, 31—38; xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 42, 44; xxxiii. 1, 2, 4, 10—13, 17, 19, 20, 23, 25; xxxiv. 1, 2, 4, 8, 12, 13, 17, 22; xxxv. 1, 13, 17—19; xxxvi. 1, 6, 27, 29, 30; xxxvii. 6, 7, 9; xxxviii. 2, 3, 17; xxxix. 15—18; xl. 1; xlii. 7, 9, 15, 18, 19; xliii. 8, 10; xliv. 1, 2, 7, 11, 24—26, 30; xlv. 1, 2, 5; xlv. 1, 23, 25, 28; xlvii. 1; xlviii. 1, 8, 12, 30, 35, 38, 40, 43, 44, 47; xlix. 2, 5—7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37—39; l. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; li. 25, 33, 36, 39, 52, 58. These instances occur in Jeremiah only. All the other prophets speak in the same manner, and none ever say that the Holy Spirit spoke to them, or that Jehovah spoke to them by the Holy Spirit.

54. These conclusions then follow from the whole: That *Jehovah*, who is *the Lord from eternity*, is he who spake by the prophets, and where *the Holy Spirit* is mentioned, it means and is himself: consequently, THAT GOD IS ONE IN ESSENCE AND IN PERSON, AND THAT GOD IS THE LORD.

THE DOCTRINE OF THE ATHANASIAN CREED AGREES WITH THE TRUTH, PROVIDED THE TRINITY OF PERSONS OF WHICH IT SPEAKS BE UNDERSTOOD TO MEAN A TRINITY OF PERSON, AND THAT THIS TRINITY IS IN THE LORD.

55. THE acknowledgment, by Christians, of three divine persons, and thus as it were of three gods, has arisen from there being in the Lord a Trine, one of which is called the Father, another the Son, and the third the Holy Spirit; and this Trine is mentioned in the Word under distinct names, just as, in common discourse, we speak by distinct names of the soul and body, and what proceeds from them, notwithstanding they are a One. Such also is the nature of the Word in its literal sense, that it distinguishes things which form a One, as if they were not so: hence Jehovah, who is the Lord from eternity, is in one place named in the Word *Jehovah*; in another, *Jehovah of Hosts*; in another, *God*; in another, *the Lord*; and at the same time he is called *the Creator, Saviour, Redeemer, and Former, or Maker*; also *Shaddai*: so, too, his Human, which he assumed in the world, is named *Jesus Christ, the Messiah, the Son of God, the Son of Man*; and in the Word of the Old Testament, *God, the Holy One of Israel, the Anointed of Jehovah, King, Prince, Counsellor, an Angel, and David*. Now since the Word, in its literal sense, is of such a nature as to apply several names where but One Being is meant, therefore, Christians, who in the first ages were simple men, who understood everything according to the literal import of the words, came to distinguish the Divinity into three persons; and this, on account of their simplicity, was permitted; yet with this restriction, that they should believe THE SON to be Infinite, Uncreate, Almighty, God, and Lord, and altogether equal to the Father; and further, that they were not two or three, but one, in Essence, Majesty, and Glory, consequently in Divinity. Those who thus believe in simplicity according to the doctrine which is taught them, and do not confirm themselves in the notion of three gods, but consider the three as one, are, after their decease, instructed from the Lord by angels, that he himself is that One, and that Trine. This faith is received by all who enter into heaven: for no one can be admitted into heaven who has three gods in his thoughts, howsoever with his lips he may say that they are one: for the life of all heaven, and the wisdom of all the angels, is founded on the acknowledgment and consequent confession of one God, and on the faith that this one God is also a Man, and that the Lord, who is at once both God and Man, is he. Hence it appears, that the reception by Christians at first of the doctrine concerning three persons, was of divine permission, provided they accompanied it with the belief that the Lord was God, Infinite, Almighty, and Jehovah; for had they not received this belief also, the

church must have perished; since the church exists as such only from the Lord, and from him, and from no other, is the eternal life of all. That a church exists as such only from the Lord, may appear from this single fact, that the whole Word, from beginning to end, treats of him alone, as was shewn above; and also from the declaration that he must be believed in, and that he that believeth not in him shall not see life; nay, that the wrath of God abideth on him (John iii. 36). Now, since every one sees intuitively, that if God is one, HE MUST BE ONE BOTH IN PERSON AND IN ESSENCE, (for no one does or can think otherwise, whilst he thinks that God is one,) I will here cite the whole of the Athanasian Creed, and then demonstrate that all its contents are true, provided, instead of a trinity of persons, we understand a trinity of person.

56. THE CREED is as follows: "Whosoever will be saved, before all things, it is necessary that he hold the Catholic* Faith; which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic* Faith is this: That we worship One God in Trinity, and the Trinity in Unity, neither confounding the persons, nor dividing the substance.† For there is one person of the Father, another of the Son, and another of the Holy Spirit; but the Godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreate, the Son uncreate, and the Holy Spirit uncreate. The Father incomprehensible,‡ the Son incomprehensible, and the Holy Spirit incomprehensible. The Father eternal, the Son eternal, and the Holy Spirit eternal: and yet there are not three eternals, but One Eternal: as also there are not three incomprehensibles,§ nor three uncreates, but one uncreate, and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty: and yet they are not three Almighty, but One Almighty. So the Father is God, the Son is God, and the Holy Spirit is God: and yet they are not three gods, but One God. So—the Father is Lord, the Son Lord, and the Holy Spirit Lord: and yet they are not three lords, but One Lord. For like as we are compelled, by the Christian verity, to acknowledge every person by himself to be God and Lord, so we are forbidden, by the Catholic Religion, to say, there are three gods or three lords.** The Father is made of none, neither created, nor begotten:††

* Some copies have in these places the word *Christian*.

† Some copies have *essence*.

‡ The Latin here is *infinite*.

§ Or *infinite*.

** Some copies have, "Still we cannot, according to the Christian faith, mention three gods or three lords."

†† In these places the Latin is *born*.

the Son is of the Father alone, not made, nor created, but begotten;* the Holy Spirit is of the Father and of the Son, neither made, nor created, nor begotten,* but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is before or after another; none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshiped.† He therefore that will be saved, must thus think of the Trinity.

“Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.‡ For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance¶ of the Father, begotten before the worlds; and Man of the substance¶ of his mother, born in the world; perfect God, and perfect Man, of a reasonable soul, and human flesh|| subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. Who although he be God and Man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh,|| but by taking of the manhood into God;§ one altogether, not by confusion‡‡ of substance, but by unity of person.§§ For as the reasonable soul and flesh|| is one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, rose again the third day from the dead, he ascended into heaven, and sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead: at whose coming all men shall rise again with their bodies, and shall give account for their own works: and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.”

57. That all the contents of this Creed are true, if instead of a trinity of persons we understand a trinity of person, will be seen if we transcribe it again, with this trinity substituted for the former, as is done below. A trinity of person is this, THAT THE DIVINE OF THE LORD IS THE FATHER, THE DIVINE HUMAN THE SON, AND THE DIVINE PROCEEDING THE HOLY SPIRIT. When this trinity is understood, a man may then

* In these places the Latin is *born*.

† Some copies have, “three persons in one Godhead, and one God in three persons, is to be worshiped.”

‡ Some copies have, “that he firmly believes that our Lord is very Man.”

¶ Some copies have *essence*, others *nature*.

|| The Latin has *body*.

§ Some copies have “he is one, yet not that the Godhead was transmuted into manhood, but the Godhead took up the Manhood to itself.”

‡‡ In some copies, *commixtion*.

§§ Some copies have, “He is altogether One, not that the two are natures commixed, but he is one person.”

conceive one God in his thoughts, and also profess one God with his lips ; otherwise he must needs conceive three gods in his thoughts, as must be evident to every one, and as was evident to Athanasius himself, which is the reason that he inserted in his creed these words : "*As we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord ; so are we forbidden by the Catholic religion to say there are three gods or three lords :*" which amounts to this, that, "although it is allowable, by the Christian verity, to acknowledge, or think of, three gods and lords, yet it is not allowable, by the Catholic religion, to say that there is more than one." And yet it is acknowledgment and thought that conjoin man with the Lord and heaven, and not mere speech. Besides, no one can comprehend how the Godhead, which is allowed to be one, and is incapable of division, can be divided among three persons, every one of whom is God : whilst to make the three one in essence or substance, does not take away the idea of three gods, but only conveys that of unanimity between them.

58. To prove, however, that all the contents of that creed, even to the very words, are agreeable to the truth, provided a trinity of *person* be understood instead of a trinity of *persons*, it is here transcribed again with this alteration. "Whosoever will be saved, it is necessary that he hold the Christian Faith ; and the Christian Faith is, that we worship one God in Trinity, and Trinity in Unity, not confounding the trinity of person, nor separating the essence. The trinity of one person is what is called the Father, the Son, and the Holy Spirit. The Godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory and the majesty equal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son uncreate, the Holy Spirit uncreate : the Father is infinite, the Son infinite, and the Holy Spirit infinite ; and yet there are not three infinities, nor three uncreates, but one Uncreate, and one Infinite. So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty ; and yet there are not three almighties, but one Almighty. So, the Father is God, the Son is God, and the Holy Spirit is God ; and yet there are not three Gods, but one God. So, likewise, the Father is Lord, the Son is Lord, and the Holy Spirit is Lord ; and yet there are not three Lords, but one Lord. For as by the Christian verity we acknowledge a Trinity in one person, who is God and Lord : so by the Christian faith we can say that there is one God and one Lord. The Father is made of none, neither created, nor born ; the Son is of the Father alone, not made, nor created, but born ; the Holy Spirit is of the Father and of the Son, not made, nor created, nor born, but proceeding. So there is one Father, not three Fathers ;

one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is greatest, or least, but they are altogether equal. So that in all things, as is beforesaid, the Unity in Trinity, and Trinity in Unity, is to be worshiped.

59. So far as to the doctrine of the trinity and unity of God: next is delivered the doctrine concerning the assumption of the Human by the Lord in the world, which is called the incarnation. What is said on this subject is also in each and every respect true, if we distinguish between what is understood of the Human from the mother, in which the Lord was when in a state of humiliation or exinanition,—as when he suffered temptations and the passion of the cross,—and what of the Human from the Father, in which he was when in the state of glorification or union. For the Lord assumed in the world a Human conceived of Jehovah, who is the Lord from eternity, and born of the Virgin Mary; hence he had both a Divine and a Human,—a Divine from his Divine from eternity, and a Human from the mother Mary in time: this Human he moreover put off, and put on a Divine Human. This is the Human which is called the Divine Human, and which is meant in the Word by the Son of God. When, therefore, what has been stated in the doctrine of the incarnation is understood of the maternal Human, in which he was when in the state of humiliation; and what follows of the Divine Human in which he was when in the state of glorification; the whole will be found to coincide with the truth. *The following passages apply to the maternal Human, in which he was when in the state of humiliation:* “That Jesus Christ was God and Man, God of the substance of the Father, and Man of the substance of the mother, born in the world; perfect God and perfect man, of a [rational] reasonable soul and human flesh subsisting; equal to the Father as touching the Godhead, but inferior to the Father as touching the manhood.” *Also,* “That this manhood was not converted into the Godhead, nor commixed therewith;” it being put off, and the Divine Human assumed in its place. *The following passages apply to the Divine Human, in which he was when in the state of glorification, and is now to eternity:* “Although our Lord Jesus Christ, the Son of God, be God and Man, yet he is not two, but one Christ; yea, he is altogether one, for he is one person; for as the reasonable soul and body are one man, so God and Man are one Christ.”

60. That God and Man, in the Lord, are, as stated in the above doctrine, not two, but one person, yea, altogether one, as the soul and body, appears clearly from many declarations of the Lord himself;—as, that the Father and he are one;—that all things of the Father are his, and all his the Father’s;—that he is in the Father, and the Father in him;—that all things are given into his hand;—that he has all power;—that

he is the God of heaven and earth;—that whosoever believeth in him hath eternal life : and also, from its being said of him ; —that he ascended into heaven, both as to his Divine and Human, and that, with respect to both, he sits on the right hand of God, which means that he is Almighty : not to repeat many passages of the Word, which are copiously quoted in the former part of this work, concerning his Divine Human. All which testify that GOD IS ONE AS WELL IN PERSON AS IN ESSENCE ; THAT IN HIM IS A TRINITY ; AND THAT GOD IS THE LORD.

61. The reason why these truths relative to the Lord are now for the first time made publicly known, is, because it is foretold in the Revelation, chap. xxi. and xxii., that a New Church, in which this doctrine will hold the chief place, should be established by the Lord at the end of the former. This church is what is meant by the New Jerusalem there mentioned ; and none can enter into it, but such as acknowledge the Lord alone as the God of heaven and earth. This I am enabled further to declare, that the Lord alone is acknowledged in the universal heaven, and that whosoever is not in this acknowledgment cannot enter there. For heaven is heaven from the Lord ; and that acknowledgment, from love and faith, is what causes its inhabitants to be in the Lord, and the Lord in them ; as the Lord himself teaches, “ At that day ye shall know that I am in my Father, and *you* in me, and *I* in *you*” (John xiv. 20). And again : “ Abide in ME, and *I* in *you* : I am the vine, ye are the branches : he that abideth in ME and *I* in *him*, the same bringeth forth much fruit ; for without ME ye can do nothing : if a man abide not in ME, he is cast forth” (xv. 4—6 ; xvii. 22, 23). The reason that this has not been previously seen from the Word is, because, if it had been previously seen, still it would not have been received, because the last judgment had not been as yet accomplished ; and prior to that, the power of hell prevailed over the power of heaven : and, as man is in the midst between heaven and hell, had this doctrine been seen before, the devil, that is, hell, would have plucked it from the heart, and would, moreover, have profaned it. This state of predominance on the part of hell was altogether destroyed by the last judgment, which is now accomplished. Since this,—thus *now*—every one who desires it, may become enlightened and wise.*

* On this subject more may be seen in the work on *Heaven and Hell*, n. 589—596, and n. 597—603 ; also in the tract on the *Last Judgment*, n. 65—72, and n. 73, 74.

BY THE NEW JERUSALEM, MENTIONED IN THE REVELATION, IS MEANT A NEW CHURCH.

62. In the Revelation, after a representation of the state of the Christian Church, such as it would be at its end, which is now arrived; and after those professing members of the church who are meant by the false prophet, the dragon, the harlot, and the beasts, are described as being cast into hell;—thus, after the predictions relating to the accomplishment of the last judgment;—it is said, “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.—And I John saw the *Holy City, New Jerusalem*, coming down from God out of heaven.—And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them—their God.—And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful” (Rev. xxi. 1—3, 5). By the new heaven and the new earth which John saw, after the first heaven and the first earth had passed away, is not meant a new starry and atmospherical heaven, such as appears before the bodily eyes, neither a new earth such as that on which men dwell; but *new* is to be understood of the church, both in the spiritual world and in the natural world. As a new [formation] of the church, both in the spiritual and natural worlds, was effected by the Lord when upon earth, a similar prediction,—that a new heaven and a new earth should then exist,—is found in the prophets of the Old Testament, as in Isaiah lvi. 17; lxvi. 22; and elsewhere; which it is plain, therefore, cannot relate to the visible heaven, or the earth inhabited by men. By the spiritual world we mean the world which is the abode of angels and spirits; and by the natural world, that which is the abode of men.*

63. By the holy city, New Jerusalem, is meant this new church as to its doctrine; wherefore it was seen descending out of heaven from God; for the doctrine of genuine truth can come from no other origin than from the Lord through heaven. And as the church in respect to doctrine is meant by the city, New Jerusalem, it is therefore said to be “prepared as a bride adorned for her husband” (verse 2); and afterwards, that “there came unto me one of the seven angels—and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem, descending

* That a new formation of the church has lately been effected in the spiritual world, and that it will be followed by a new formation of the church in the natural world, is in some measure shewn in the tract on *The Last Judgment*, and more fully in *The Continuation*.

out of heaven from God" (verse 9, 10). That by a bride and wife is meant the church, when the Lord is understood to be the bridegroom and husband, is well known. The church is a bride, when she is desirous to receive the Lord, and a wife, when she actually does receive him. That the Lord is here understood to be the husband, is evident from its being said, *THE BRIDE, THE LAMB'S WIFE*.

64. The reason why by Jerusalem, in the Word, is meant the church in respect to doctrine, is, because at Jerusalem in the land of Canaan, and in no other place, were the temple and the altar, the offering of sacrifices, and the whole celebration of divine worship: there also the three yearly festivals were kept at which every male in the whole land was required to be present. It is on this account that by Jerusalem is signified the church as to worship, and consequently also as to doctrine; for worship is prescribed in doctrine, and performed according to it. An additional reason is, because the Lord came to Jerusalem, and taught in his temple, and afterwards there glorified his Human. Moreover, by a city in general, when mentioned in the Word, doctrine is signified in the spiritual sense: hence by the holy city is signified the doctrine of divine truth from the Lord.* That by Jerusalem is meant the church as to doctrine, is also evident from other passages in the Word, such as the following, in Isaiah: "For Zion's sake I will not hold my peace, and for *Jerusalem's* sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings thy glory. And thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God:—for Jehovah delighteth in thee, and thy land shall be married.—Behold, thy salvation cometh,—his reward is with him.—And they shall call them the holy people, the redeemed of Jehovah. And thou shalt be called, Sought out, a city not forsaken" (lxii. 1—4, 11, 12). The whole of this chapter treats of the coming of the Lord, and of the new church that was to be established by him: this new church is what is here signified by Jerusalem, which, it is said, shall be called by a new name, which the mouth of Jehovah shall name, and shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God; in which Jehovah shall delight, and which shall be called a city sought out and not forsaken. This des-

* That by a city, when spoken of in the Word, is signified the doctrine of the church and of religion, may be seen in the *Arcana Coelestia*, at n. 402, 2451, 2943, 3216, 4492, 4493. That by the gate of a city is signified, in the same sense, a doctrine by which there is an entrance into the church, n. 2943, 4447, 4478. And that therefore the elders sat in the gates of the city, and judged, *ibid.* That to go out at the gate is to recede from doctrine, n. 4492, 4493. That cities and palaces are represented in heaven, when the angels converse on matters of doctrine, n. 3216.

cription is not at all applicable to the city of Jerusalem inhabited by the Jews, when the Lord came into the world, for this has been entirely of a contrary character, and ought rather to have been called Sodom, as it is also called in the Rev. xi. See Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48. Again, in Isaiah: "Behold, I create new heavens and a new earth, and the former shall not be remembered.—Be ye glad and rejoice for ever in that which I create: for behold I create *Jerusalem* a rejoicing, and her people a joy: and I will rejoice in *Jerusalem*, and joy in my people.—The wolf and the lamb shall feed together:—they shall not hurt nor destroy in all my holy mountain" (lxv. 17—19, 25). This chapter also treats of the coming of the Lord, and of the church that was to be established by him; which was not established with those who dwelt in the natural Jerusalem, but with such as were without it: it is this church which is signified by the Jerusalem that should be a rejoicing to the Lord, and whose people should be to him a joy; where, also, the wolf and the lamb should feed together, and where they should do no hurt. Here also it is said, as in the Revelation, that the Lord would create a new heaven and a new earth; which expressions have, in both places, a similar meaning: it is also said, that he would create Jerusalem. Again: "Awake, awake! put on thy strength, O Zion; put on thy beautiful garments, O *Jerusalem*, the holy city: for henceforth there shall no more come into thee the uncircumcised, and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem.—My people shall know my name in that day,—that I am he that doth speak, Behold it is I.—Jehovah hath comforted his people, he hath redeemed Jerusalem" (lii. 1, 2, 6, 9). This chapter also treats of the coming of the Lord, and of the church to be established by him: wherefore, by that Jerusalem into which the uncircumcised and unclean should no more enter, and which the Lord should redeem, is signified the church; and by Jerusalem the holy city, the church as to doctrine from the Lord. So in Zephaniah: "Sing, O daughter of Zion;—rejoice with all the heart, O daughter of *Jerusalem*:—the king of Israel—is in the midst of thee. Thou shalt not see evil any more.—Jehovah thy God—will rejoice over thee with joy: he will rest in his love, he will joy over thee with singing.—I will make you a name and a praise among all people of the earth" (iii. 14, 15, 17, 20). Here likewise the subject is the Lord, and the church to be founded by him; over which the King of Israel, who is the Lord, will rejoice with joy, and exult with singing; in whose love he will rest, and which he will make a name and a praise among all the people of the earth. So in Isaiah: "Thus saith Jehovah thy Redeemer and he that formed thee,—to *Jerusalem*, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built" (xliv. 24, 26). And in Daniel: "Know therefore and understand, that from

the going forth of the commandment to restore and to build *Jerusalem*, unto the Messiah the Prince, shall be seven weeks" (ix. 25). That by *Jerusalem* is here also meant the church, is evident, because this was restored and established by the Lord, but not so *Jerusalem*, the metropolis of the Jews. By *Jerusalem* is signified the church from the Lord also in the following passages: in *Zechariah*: "Thus saith Jehovah, I am returned unto Zion, and will dwell in the midst of *Jerusalem*: and *Jerusalem* shall be called the City of truth; and the mountain of Jehovah of hosts, the Holy Mountain" (viii. 3, and 20—23). In *Joel*: "So shall ye know that I am Jehovah your God, dwelling in Zion, my holy mountain. Then shall *Jerusalem* be holy.—And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk;—and *Jerusalem* [shall dwell] from generation to generation" (iii. 17, 18, 20). In *Isaiah*: "In that day shall the branch of Jehovah be beautiful and glorious.—And it shall come to pass, that he that is left in Zion, and he that remaineth in *Jerusalem*, shall be called holy; even every one that is written among the living in *Jerusalem*" (iv. 2, 3). In *Micah*: "In the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains:—for the law shall go forth of Zion, and the Word of Jehovah from *Jerusalem*.—Unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of *Jerusalem*" (iv. 1, 2, 8). In *Jeremiah*: "At that time they shall call *Jerusalem* the throne of Jehovah, and all nations shall be gathered—to the name of Jehovah to *Jerusalem*: neither shall they walk any more after the imagination of their evil heart" (iii. 17). In *Isaiah*: "Look upon Zion the city of our solemnities. Thine eyes shall see *Jerusalem* a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (xxxiii. 20). Not to mention many other places; as in *Isaiah* xxiv. 23; xxxvii. 32; lvi. 10—14; in *Zech.* xii. 3, 6, 8, 9, 10; xiv. 8, 11, 12, 21; in *Malachi* iii. 1, 4; in *David*, *Psalms* cxxii. 1—7; *Psalms* cxxxvii. 5, 6. That by *Jerusalem*, in these places, is meant the church which was to be, and which became established, by the Lord, and not the *Jerusalem* inhabited by the Jews in the Land of Canaan, may also appear from those passages in the Word, where it is said of the latter, that it would be wholly ruined, and that it would be destroyed; as *Jeremiah* v. 1; vi. 6, 7; vii. 17, 20, &c.; viii. 5—7, &c.; ix. 11, 13, &c.; xiii. 9, 10, 14; xiv. 16; *Lam.* i. 8, 9, 15, 17; *Ezek.* iv. 1 to the end; v. 9 to the end; xii. 18, 19; xv. 6—8; xvi. 1 to the end; xxiii. 1—39; and 37, 39; *Luke* xix. 41—44; xxi. 20, 21, 22; xxiii. 28—30: and in many other places.

65. When it is said in the *Revelation*, "*I saw a new heaven*

and a new earth;" and afterwards, "*Behold, I make all things new;*" nothing else is meant than that in the church now to be established by the Lord, *there will be new doctrine*, which did not exist in the former church. The reason why this doctrine was not discerned before, is, because if it had been seen, it would not have been received: for the last judgment was not as yet accomplished, prior to which the power of hell prevailed over the power of heaven, as was observed above; wherefore, if the doctrine had been before delivered, even from the mouth of the Lord, it would not have remained with man: nor indeed will it now remain with any but those, who in worship approach the Lord alone, and acknowledge him as the God of heaven and earth.* This same doctrine was indeed before delivered in the Word; but as the church, not long after its first establishment was turned into Babylon,† and since then, among others, into Philistia, that doctrine could not be seen from the Word; for the church always looks at the Word from its own religious principles and doctrines.

The new things which are discovered in this little work, are in general these. I. God is One in Person and in Essence; and the Lord is that God. II. The whole Sacred Scripture treats of him alone. III. He came into the world to subdue the hells, and to glorify his Human; and he accomplished both by admitting temptations to assail him, and fully by the last of them, which was the passion of the cross: by this he became a Saviour and Redeemer; and again by this, merit and righteousness belong to him alone. IV. When it is said that he fulfilled the whole of the law, the meaning is that he fulfilled the whole of the Word. V. He did not take away the sins of mankind by the passion of the cross, but he bore them, in his character of prophet; that is, he suffered a representation of the church to be made in himself, in respect to the manner in which it had maltreated the Word. VI. The imputation of his merit is a phrase without meaning, unless it be understood to denote the remission of sins after repentance. These are contained in this little work; in the treatises *on the Sacred Scripture*, *the Doctrine of Life*, *the Doctrine of Faith*, and *on the Divine Love and Divine Wisdom* still more new truths will be shewn.

* See above, n. 61.

† By Babylon, or Babel, as the author has shewn in other parts of his works, is spiritually signified corrupt worship, in which self-love and the love of the world have dominion. By Philistia, or the Philistines, is signified the doctrine of faith separate from charity.

END OF THE DOCTRINE CONCERNING THE LORD.

NINE QUESTIONS,

CHIEFLY RELATING TO

THE LORD, THE TRINITY, AND THE HOLY SPIRIT,

PROPOSED BY THE

REV. T. HARTLEY, A. M.,

Late Rector of Winwick in Northamptonshire,

TO

EMANUEL SWEDENBORG :

WITH HIS ANSWERS.

Question 1. IN what sense did the Lord call himself the SON OF MAN, if he only took flesh from his mother, and not a rational soul? Had the human sonship respect only to the human flesh?

Answer. The Lord called himself the Son of Man because he was the Word, or Divine Truth, even as to his Human; for the title "Son of Man," in the spiritual sense, signifies the truth of the church derived from the Word. The same was signified by the term "prophet," because the prophets taught truths derived from the Word: wherefore the Lord, who in a super-eminent degree was THE PROPHET, and also THE WORD, and thence Divine Truth, called himself, as to his Human, the Son of Man. Hence it is that, throughout the prophets, and also in David, where the subject is the devastation of truth in the church, it is said that the son of man doth not abide there: and hence also it is, that the prophets themselves were likewise called sons of man, as Ezek. (ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25: and very frequently in the succeeding chapters); so also was Daniel. This is shewn by the quotation of many passages in the *Doctrine of the New Jerusalem concerning the Lord*.

Question II. Had the Lord his rational soul from Jehovah the Father, to which was united the Divine Esse, whence he became very God and very Man?

Answer. The Lord from eternity, or Jehovah, was Divine Love and Divine Wisdom; and he then had a Divine Celestial and a Divine Spiritual Principle, but not a Divine Natural before he assumed the Human; and as the rational principle is only predicated of the celestial-and-spiritual-natural, therefore

Jehovah the Lord, by the assumption of the Human, did also put on the Divine Rational. Before the assumption of the Human, he had a Divine Rational; but it then existed by influx into the angelic heaven; and when he manifested himself in the world, he had it by an angel whom he filled with his Divine; for the Essence purely Divine,—which, as just stated, was the purely Divine Celestial and Divine Spiritual Essence,—transcends both the angelic and the human rational. But the nature of the Divine Rational which existed by influx may be concluded from the answer to the 6th question beneath. Luther and Melancthon teach, that in Christ Man is God and God is Man; which is also agreeable to the Sacred Scripture:* but Calvin denied this, and merely affirmed that Christ is God and Man.

Question III. Was there not always a Trinity in the Divine Nature, to be understood in this manner, viz. Divine Love, Divine Wisdom, and the Quickening Spirit, or Holy Proceeding?

Answer. The Divine Trinity in one Person is to be understood as soul, body, and proceeding operation, which together constitute one essence, for the one is from the other, consequently the one belongs to the other. There is a similar trinity in every individual man, which together constitutes one person, namely, the soul, body, and proceeding operation. But in man this trinity is finite, for man is only an organ of life; whereas in the Lord the Trinity is Infinite, and thus Divine, for the Lord is life itself even with respect to his Human; as he himself teaches in John (chap. v. 26; xiv. 6; and elsewhere).

Question IV. Does not the Son, by whom Jehovah is said to have created the worlds (Heb. i. 2), signify the same thing as the Divine Wisdom in Jerem. x. 12; li. 15; so that the essential Wisdom, or *Logos* of God, in first principles, is now become the Truth, or *Logos* of God, in ultimates?

Answer. That the Lord, that is, the Word or Divine Truth, by which all things were made that were made, and by which the world was created (John i. 3, 10), was the Divine Wisdom, which with the Divine Love constitutes the Divine Essence, and thus one and the same God, is a natural consequence; for Divine Wisdom is also Divine Truth, since all things appertaining to wisdom are truths, and wisdom produces nothing but truths, it containing in itself all truths, according to Jeremiah x. 12, and li. 15. The same is also understood by that passage in David, Psalm xxxiii. 6. The spirit or breath of the Lord's mouth also is wisdom, and the word there mentioned is

* See the *True Christian Religion*, n. 137.

the Divine Love and Divine Wisdom together; for it is said, "*And the Word was God.*" (John i. 1).

Question V. Is not the Holy Spirit in the New Testament the same as the Spirit of God in the Old Testament, with this only difference, that before the Lord's incarnation it proceeded from the Divine Esse or Jehovah immediately, or mediately by angels; and after the incarnation, through the Son or the Divine Human?

Is not the Holy Spirit the same as the sphere of God?

Answer. The Spirit of God and the Holy Spirit are two distinct things. The Spirit of God neither did nor could operate on man, otherwise than imperceptibly; whereas the Holy Spirit, which proceeds solely from the Lord, operates on man perceptibly, and enables him to comprehend spiritual truths after a natural manner: for to the Divine Celestial and the Divine Spiritual Principles the Lord hath united the Divine Natural also, by which he operates from them. Besides, the term "Holy," in the Word, is solely predicated of the Divine Truth, consequently of the Lord, who is the Divine Truth, not only in the celestial and spiritual sense, but also in the natural sense: wherefore it is said in the Apocalypse, that the Lord alone is holy (xv. 3, 4).^{*} It is also said in John: "The Holy Spirit was not yet, because that Jesus was not yet glorified" (vii. 39).

The Holy Spirit is the same as the Divine Sphere, if by this be meant the Divine Love and the Divine Wisdom, which two proceed from Jehovah the Lord out of the sun of the angelic heaven, like heat and light from the sun of the natural world, and compose its sphere: for the heat proceeding out of the sun of the angelic heaven is in its essence love, and the light thence is in its essence wisdom; to which two the heat and light proceeding out of the sun of the natural world correspond.

Question VI. Was the Divine Human of Jehovah, before the incarnation, a person subsisting by itself, as the *existere*, form, or body of God; or was it an angelic form, occasionally assumed for the purpose of manifestation?

Does it not follow, that the Divine Human before the incarnation was different from the Divine Human which now is since the incarnation, seeing the Divine Trinity is in the person of the Lord?

Answer. Before the incarnation there was not any Divine Human, except a representative one by means of some angel, whom Jehovah the Lord filled with his spirit, as has been said above; and as that was a representative one, so all things of the church at that time were representatives, and like shadows;

^{*} See moreover the *Apocalypse Revealed*, n. 137.

but after the incarnation representatives ceased, like the shadows of evening or night at the rising of the sun. But the representative human, in which Jehovah was then manifested in the world, before his actual advent, was not of such efficacy as that it could spiritually enlighten men; wherefore illumination was then effected only by types and figures.

Question VII. May not the Trinity be properly said to be one and the same Lord under three characters, distinctions of office, or relations towards man, namely, as Creator, Redeemer, and Sanctifier,—as Father, Son, and Holy Spirit,—as Divine Esse, Divine Human, and Holy Proceeding; not as three Persons, which would of necessity be making three Gods?

Answer. The most Holy Trinity in one Person is to be apprehended as the Divine Esse, the Divine Human, and the Divine Proceeding, and thus as soul, body, and operation thence proceeding, altogether as described in the Memorable Relation inserted in the work, entitled, *The True Christian Religion*.* As productions from these, follow in their order, creation, redemption, and regeneration; for creation is the attribute of the Divine Esse, redemption is the attribute of the Divine Human from the Divine Esse, and regeneration is the attribute of the Holy Spirit, which is the primary power or operation of the Divine Human from the Divine Esse; agreeably to what is said in *The True Christian Religion*.†

Question VIII. It is said in 1 Cor. xv. 45, "The first man Adam was made a living soul;" and in the genealogy in Luke iii., he is placed first after God, thus, "*Who was the son of God.*" Does not the regarding Adam as a church contradict this?

Answer. In the genealogy in Luke, it is said, that Adam was "of God" that is, created by God, and not the son of God.

Question IX. If there was no individual man called Noah, how comes it to be said in Ezek. xiv. 14, "Though these three men, Noah, Daniel, and Joh." &c.?

[I lay no great stress upon these two questions, (says Mr. Hartley,) but I had a mind to propose them.]

Answer. The reason why Noah is mentioned in Ezek. xiv. is, because he was mentioned in Genesis, and hence the same is signified in the prophet as in Moses; namely, that the man with his three sons were significative of the succeeding church; on which subject see what is said in the *Arcana Cœlestia*.

* n. 188.

† n. 153—155.

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DOCTRINE OF THE NEW JERUSALEM

RESPECTING

THE LORD.

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Jungs, 47. The life originating in the motion of the heart acts in unity with the love of his will, 47. The life originating in the respiration of the lungs acts in unity with the thought of man from his understanding, 47. Life, John i. 4, is the Divine Love, and light is Divine Wisdom, 1.

LIGHT signifies Divine Wisdom, 1. Light is the Divine Truth, thus the Word, 2. "The light of the Gentiles," Isa. xlii. 6, is the Lord with respect to the Human, 30.

LORD (The) is God from eternity, and this God is Himself the Lord who was born into the world, 1. The Lord is the very God from whom the Word is, and of whom it treats, 37—44. The Lord from eternity is Jehovah, 30. By the Lord from eternity, we are to understand His all-originating Divine (*divinum a quo*), which, in the Word, is Jehovah, 30. The Lord from eternity or Jehovah assumed the human to save mankind, 31. The Lord came into the world to subjugate the hells and to glorify His Human, 12—14, 34; and to reduce to order all things in heaven, and thence on earth, 14. Unless the Lord had come into the world no man could have been saved; the reason why, 33. The Lord made His Human Divine from the Divine which was in Him, and thus became One with the Father, 29—36. The Lord made His Human Divine by temptation admitted therein, and thence by continual victories, 33. The Lord fought, by His own power, against all the hells, and wholly quelled and subdued them, 33. The Lord put off, by successive steps, the Human from the Mother, and put on a Human from the Divine in Himself, which is the Divine Human and the Son of God, 35. The Lord, by the passion of the cross, fully glorified His Human, that is, united it to His Divine, and thus made His Human also Divine, 34. The Lord is Jehovah, *shewen* 38; He is called Jehovah, 38; He is called the God of Israel and the God of Jacob, 39. He is called the Holy One of Israel, 40. He is called Lord and God, *shewen* 41. He is called King and Anointed, *shewen* 42. He is called David, *shewen* 43, 44. The Lord is the Word, 1, 37. The Lord as to the Divine Human is called the Son of God, and, as to the Word, the Son of Man, 19—28. By the Lord's fulfilling all the contents of the Law, is meant that He fulfilled all the contents of the Word, 8—11; *shewen* 11. See *God, Divine, Divine Human*.

Obs. By the *Lord*, in the writings of the Author, is *only* meant the Saviour of the world, Jesus Christ, A. C. 14.

LOVE is a Divine attribute, 18. God is love itself, 18. Love is in wisdom, and wisdom is in love, 1. All things were created from the Divine Love by the Divine Wisdom, 1. Divine Love and Divine Wisdom constitute a one, and were from eternity a one in the Lord, 1.

MAN. Spirits and angels are present with man continually, 37. Man is in the midst between heaven and hell, 61. Every man that is saved does indeed ascend into heaven, yet not of himself, but from the Lord, only the Lord ascended of Himself, 35 (e). God became man, as in first principles, so also in ultimates, 36. In the Word, the Lord is called a man of war, since He conquered the hells alone, without the aid of any angel, 14. By the man of the right hand, Ps. lxxx. 18, is meant the Lord with respect to the Word, 27.

MANKIND. If the Lord had not come into the world, all mankind would have perished in eternal death, 18; for, otherwise, no one could have been reformed and regenerated, nor, of course, saved, 17.

MANNA signifies every good and truth of doctrine from the Word, 27.

MARY. The Lord in respect to His glorified Human was not the son of Mary, 35. The Lord did not give her the title of mother; there are but three occasions recorded in the Evangelists on which the Lord addressed her or mentioned her, and on two of these he called her woman, and the third time He declined to acknowledge her as His mother, 35.

MEAT (John vi. 27), signifies every good and truth of doctrine from the Word, 27.

MERCY is a divine attribute, 18; God is mercy itself, 18.

MERIT belongs to the Lord alone, 18. The Lord's fulfilling of the law, and His passion on the cross, properly constitute His merit, inasmuch as He alone hath fought and conquered the hells, and alone still fights for every individual, and conquers the hells for him, 18. Why the Lord's merit cannot be imputed to man, 18. Redemption and salvation constitute the attribute proper to the human of the Lord, which is called merit and righteousness, 34.

MOUNTY (God or Jacob (The)). Since the Lord conquered the hells alone,

without the aid of any angel, He is called the mighty God of Jacob, 14.

MIGHTY MAN. Since the Lord conquered the hells alone, without the aid of any angel, He is therefore called a mighty Man, 14.

MOSES. By Moses and the prophets are signified all things that are written in the books of Moses and in those of the prophets, 9.

NAME (By the) of Jehovah, of the Lord, and of the Son of God, is also meant the Divine Truth, consequently the Word, which is from Him, of Him, and thus Himself, 25. Names of the Lord, 22, 35, 37, 55. By the names of persons and of places, in the Word, is signified something of the Lord, and thence something of heaven and the Church from Him, or something opposite thereto, 2.

NATURE. The human nature of the Lord was derived from Mary, 35. The human nature cannot be transmuted into the Divine Essence, nor commingled therewith, 35.

NEW. The new things discovered in this little work, 65.

OMEGA. Why the Lord calls Himself the Alpha and the Omega, 36.

OWN (By his), John i, 11, are signified the members of the Church which was in possession of the Word, 18 (end).

PALACES are represented in heaven, when the angels converse on matters of doctrine, 64 (note).

PASSION (The) of the cross was the last combat of the Lord, by which He fully conquered the hells, and glorified His Human, 3; *seen* 13. The full union of the Divine and Human in the Lord, was effected by the passion of the cross, which was His last temptation, 34. The Lord, by the passion of the cross, did not take away sins, but bore them, 15-17; that is, He suffered a representation of the Church to be made in Himself, in respect to the manner in which it had maltreated the Word, 65. What all the circumstances attending His passion represented, 16. The Lord is called the Son of Man when the passion is treated of, 23, 24.

PERSONS. Why Christians have recognized three divine Persons, and thus as it were three Gods, 55. The reception by Christians at first of the doctrine concerning three Persons, was of divine permission, 55.

PHILISTIA. The Church, not long

after its first establishment, was turned into Babylon, and since then into Philistia, 66.

Obs. By Philistia is meant faith separate from charity, *D. P.* 264.

PIERCING THE SIDE OF THE LORD. By the Jews piercing the side of the Lord, is signified that they had entirely extinguished every truth and every good of the Word, 16.

PRAYERS. In the state of humiliation the Lord prayed to the Father, as to a Being distinct from Himself, 35.

PREACHING of repentance for the remission of sins, 18.

PRIESTHOOD (The) of Aaron and the Levites contains many arcana relating to the Lord's glorification, 14.

PRINCE (By the) of the world, is meant hell, 13.

PROCEED (To) in reference to the Lord, means no other than to enlighten and teach by His presence, which is always according to the reception of Him, 46.

PROCEEDING (The Divine) which is the Holy Spirit, is the divine medium of operation (*divinum per quod*), 46. An angel has a soul and a body, and also a proceeding sphere, which proceeds from him, which is still himself, although external to himself, 46.

PROPHETS. With the prophets there were two distinct states, a state of vision, and a state when Jehovah spake to them, 52. In the first state they were not in the body, but in the spirit, and in the second state they were in the body, 52. Jehovah Himself, that is, the Lord, spake the Word by the prophets, 52. It is never said, by the prophets, that they spake the Word from the Holy Spirit, or that Jehovah spake to them by the Holy Spirit, 53. It was the Lord who spake by the prophets, 37. The prophets represented the Lord with respect to the Word, 15. The prophets represented the Lord as to the Word, and thence signified the doctrine of the Church derived from the Word, 25. The spiritual signification of the term *prophet* is the doctrine of the Church derived from the Word, 28. The Lord was pre-eminently *The Prophet*, 15. By the Lord, considered as the greatest Prophet, is signified the Church itself, and the Word itself, 15. The prophets, from Isaiah unto Malachi, treat in general and particular of six subjects concerning the Lord, 3.

PROFITATION, as it has been hitherto understood, is opposed to the divine attributes, 18.

PROPRIUM. Man's voluntary proprium is in itself nothing but evil, and his intellectual proprium is mere falsity, **18**.

Obs. The proprium of man, in general, is to love himself in preference to God, to love the world in preference to heaven, to regard his neighbour as of no account in comparison with himself, thus it is the love of self and of the world. **H. and H.** 283.

PSALMS. What subjects are treated of in the Psalms, **37**.

PULSATION OF THE HEART. Angels as well as men have pulsation of the heart, **51**. Their pulsation of the heart is according to their reception of divine love from the Lord, **51**.

PUT OFF (To). The Lord put off by successive steps the human from the mother, **35**.

RECOMPENSE. By a day of recompense is signified the coming of the Lord to judgment, **5**.

REDEEMER. Jehovah is called the Redeemer, *sheva* **34, 45**.

REDEMPTION and salvation constitute the attribute proper to the Human of the Lord, an attribute which is called merit and righteousness, **34**. When redemption is treated of the Lord calls Himself the Son of Man, **22, 23, 27**.

REFORMATION (When) is treated of the Lord calls Himself the Son of Man, **22, 23, 27**.

REGENERATION. When regeneration is treated of the Lord calls Himself the Son of Man, **22, 23, 27**.

REMISSION OF SINS. The Lord Himself and His disciples preached the remission of sins, **18**.

REPENTANCE (Actual), consists in man's seeing his sins, imploring help of the Lord, and desisting from them, **17**. Those who do the work of repentance have the faith which is of God, but those who neglect repentance, and yet think of imputation, have only the faith which is of man, **18**. The Lord Himself and His disciples preached repentance, *sheva* **18**.

RESPIRATION (All the) of heaven is from the Lord, **51**. Angels as well as men have respiration, **51**. Their respiration is according to their respiration of divine wisdom from the Lord, **51**.

RIGHTEOUSNESS. Redemption and salvation constitute the attribute proper to the Human of the Lord, which is called merit and righteousness, **34**. Why the righteousness of the Lord cannot possibly be imputed to man, **18**.

RISE (To). Man rises as to his spir-

it, and not as to his body. The Lord alone arose with His whole body, **35**; His body was not then material, but divine, and thus substantial, **35**. The Lord's rising again on the third day signified His glorification, **16**.

RITUALS (The) of the Israelitish Church contain many arcana relating to the Lord's glorification, **14**.

SABBATHS (The) of the Israelitish Church contain many arcana relating to the glorification of the Lord, **14**.

SACRIFICE (By a day of) is meant the coming of the Lord to judgment, **5**. The sacrifices of the Jewish Church contain many arcana relating to the Lord's glorification, **14**.

SALVATION may be awarded by the Lord to man when he has done the work of repentance, **18**. See *Repentance*. Salvation and redemption constitute the attribute proper to the Lord's human, an attribute which is called merit and righteousness, **34**. When salvation is treated of, the Lord calls Himself the Son of Man, **22, 23**.

SATAN. In the Word by Satan is meant hell, **13**.

Obs. In the Word, by the devil is meant that hell which is to the back, and where the most wicked spirits named genii are, and by Satan, that hell which is in front, where are those who are not so wicked, who are named evil spirits. **H. and H.**, 544. See *Devil*.

SATISFACTION (The) made by the Lord for the human race, as it has hitherto been understood, is opposed to the divine attributes, **18**.

SAVIOUR. Jehovah is called a Saviour, **34, 45**.

SCHADDAI is one of the names of the Lord in the Old Testament, **22, 55**.

Obs. Some interpreters render Schaddai the all-powerful, others the thunderer, but it properly signifies the tempter, and after temptations the benefactor; this word itself signifies vastation and consequent temptation, for temptation is a species of vastation, **A. C.** 1992.

SCRIPTURE. The whole Sacred Scripture treats of the Lord, 1—7; *sheva* **37, 65**.

SENSE. In the Word there is not only a natural but also a spiritual sense, **2**.

SENT (missus). By the Lord's being sent by the Father into the world, is meant that He was conceived of Jehovah the Father, **20**; or that He had assumed the human, **31**.

SENTENCE (To). The Lord does not sentence any one to hell, nor cast any one down to hell, but evil spirits do so themselves, 25.

SEVEN signifies what is holy, 51.

SIDE. The Jews piercing the side of the Lord, signifies that they had entirely extinguished every truth, and every good of the Word, 16.

SINS. The state of the Church from the Word, represented in the prophets, is what is meant when mention is made of their bearing the iniquities and sins of the people, *shewn* 16. To take away sins is much the same as to redeem man and save him, 17. See *Imputation, Iniquities*.

SIR (To) on the right hand of God, means to possess Divine Omnipotence, 35.

SHARES OF DEATH, PS. XVIII. 6, signify temptations, 14.

SON. The Lord, at one time, calls Himself the Son, at another, the Son of God, and again, at another, the Son of Man, everywhere using the epithet which is appropriate to the subject of His discourse, 22. The Son, when the Lord is treated of, is His Human, conceived of Jehovah the Father, and born of the Virgin Mary in time, 30.

SON OF GOD. The Lord, as to His Divine Human, is called the Son of God, 19—22. By the phrase, Son of God, is signified the Lord as to the Human which He assumed in the world, 20. The Jewish Church understood by the Son of God their expected Messiah, 19. The Human which the Lord put on from the Divine in Himself, is the Son of God, 35, 59.

SON OF MAN. The Lord, as to the Word, is called the Son of Man, 19, 24—28. The Lord is called the Son of Man when the passion is treated of, *shewn* 24; when judgment is treated of, *shewn* 25; when His coming is treated of, *shewn* 26; when redemption, salvation, reformation, and regeneration, are treated of, *shewn* 27. The Son of Man signifies the Lord as to the Word, 16. Because the Son of Man signifies the Lord as to the Word, the same title was also given to the prophets, 28. The term Son of Man, when applied to the prophets, is the doctrine of the Church derived from the Word, and when applied to the Lord, the Word itself, 28.

SON FROM ETERNITY. There is no Son from eternity, yet the Lord is from eternity, 19.

SON OF MARY. The Lord in re-

spect to His glorified Human was not the Son of Mary, 35.

SOUL. In the Word, the life originating in the respiration of the lungs is what is properly meant by the term spirit, and also soul, 47. The soul of the Lord was the very Divine of the Father, 29.

SPIRIT. In the Word, by the term spirit is meant, 1st, the life of man, *shewn* 47. 2nd. The peculiar affection of his life, *shewn* 48. 3rd. The life of the regenerate, which is called spiritual life, 49. 4th. The Divine life of the Lord, consequently the Lord Himself, 50. 5th. The life of the wisdom of the Lord, which is the Divine Truth, 51. In the Word the term spirit is used to signify the life of respiration, 47. By pouring out the spirit, is signified to regenerate, 49; the same is meant by giving a new spirit, 49.

SPIRIT (The holy) is the Divine Proceeding from the Lord, and this is the Lord Himself, 46—54. The Holy Spirit is not a person separated from the Lord, 46. The Holy Spirit is the same with the Lord, 46. The Holy Spirit is the Divine Truth from the Lord, *shewn* 51. The Holy Spirit is the presence of the Lord with man by angels and spirits, by and according to which man is enlightened and instructed, 46.

SPIRIT OF TRUTH (The) is the same with the Lord, who is the Truth itself, 51.

SPIRITS are present with man continually, 37. Every spirit is a man, 36.

STATE. The Lord was, during His abode in the world, in two states, the one a state of humiliation or exinanition, and the other a state of glorification or union with the Divine, which is called the Father, 35.

STATUTES (The) of the Jewish Church contain many arcana relating to the Lord's glorification, 14.

SUBSTANCE. The Human substance or essence of the Lord, is as His Divine, 35.

SWEDENBORG. It was granted to him to read over all the Prophets, and the Psalms of David, examining every single verse with a perception of the subject treated of, 37.

TAKEN. The Lord's being taken and condemned by the chief priests and elders, signifies that he was taken and condemned by the whole Jewish Church, 16.

TEMPTATIONS are nothing else but

combats against evils and fables, and consequently against the hells, 33, 12. Evil spirits from hell are with the men who undergo spiritual temptations, 33. By temptations or combats against evils, man is made spiritual, thus an angel, 33. The temptations which the Lord sustained from His childhood, are briefly described by His temptations in the wilderness, and afterwards by the devil, and finally by His sufferings in Gethsemane and on the cross, 12.

TENET (The) of the imputation of the Lord's merit, opposed to the divine attributes, *shown* 18.

TRUTHS, 16.

TERRIBLE. By a terrible day is understood the coming of the Lord to judgment, 5, 14.

TIME (By a day and time) is meant the coming of the Lord, 5.

TRINE. There is in the Lord a trine or threefold nature, consisting of the Divine which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit, 46, 60; illustrated by comparison with an angel, 46. This trine is mentioned in the Word under distinct names, just as in common discourse, we speak by distinct names of the soul and body, and what proceeds from them, 55.

TRINITY. See *Trine*.

TROUBLE. In the Word, 'a day of trouble' signifies the coming of the Lord to judgment, 5.

TRUMPET. The coming of the Lord is called a day of the trumpet and alarm, 14.

TUMULT. By a day of tumult is understood the coming of the Lord to judgment, 5, 14.

UNANIMITY. To make three Divine persons One in essence or substance, does not take away the idea of three gods, but only conveys that of unanimity between them, 57 (end).

UNION. There is with the Lord a reciprocal union of the Divine with the Human, and of the Human with the Divine, *shown* 35. No union is full and perfect unless it be reciprocal, 35. The union of the Divine and Human of the Lord was effected by successive steps, *shown* 32. In this union, the Divine operated by the Human as the soul does by the body, 32. The Divine and Human operated unanimously, *shown* 32. The full union of the Divine and Human in the Lord was effected by the passion of the cross, which was His last temptation, 34.

UNITY. When the Lord's unity with the Father is treated of, He calls Himself the Son, and the Son of God, 22.

VENGEANCE. The coming of the Lord is called a day of vengeance, 14.

VESTURE (The) of the Lord, signifies the spiritual sense of the Word, 16.

VICTORIES of the Lord, 14.

VINEGAR (The) which was given to the Lord to drink, signified that all was falsified and false, 16.

VISION. When the prophets were in vision, they were not in the body, but in the spirit, 52.

VISITATION. By a day of visitation is meant the coming of the Lord to judgment, 5.

WIFE. By a bride and wife is meant the Church, when the Lord is understood to be the bridegroom and husband, 63. The Church is a bride when she is desirous to receive the Lord, and a wife when she actually does receive Him, 63.

WILL (It is the) that constitutes the man, 18. In John i. 13, by the will of the flesh is meant man's voluntary *proprrium* (self-hood), which in itself is nothing but evil; the will of man is man's intellectual *proprrium*, which in itself is mere falsity, 18 (end).

WINE signifies the good of faith from the Word, 27.

WISDOM is in love, and love is in wisdom, 1. See *Love*.

WORD (The) which was with God, John i. 1, is the Divine wisdom of the Divine love, 1. It is Jehovah Himself, thus the Lord, by whom all things were made that are made, 1. The Word which was manifested by Moses, and the prophets, and by the evangelists, is the same as that which was with God, 2; it is Divine Truth itself, from which is derived all the wisdom that exists with angels, and all spiritual intelligence with men, 2. Angels have in the heavens the very same Word that men have in the world, 2; save only that with men it is natural, whereas in the heavens it is spiritual, 2. Whatever is written in the Word, either in its prophetic or historical parts, has reference to the Lord, and hence the Word is Divine, 14. The Word in its literal sense is of such a nature as to apply several names where but One Being is meant, 55. It distinguishes things which form a one, as if they were not so, 55. The Word signifies Divine Truth itself or Divine wisdom, 1.

WORLD. By the spiritual world we